

EPHRAIM WHITE

# Improvement Era

VOL. 25 NO. 1

FEBRUARY, 1922



ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT  
ASSOCIATIONS, AND THE  
SCHOOLS OF THE CHURCH  
OF JESUS CHRIST OF LATTER  
DAY SAINTS



PUBLISHED MONTHLY  
BY THE GENERAL BOARD  
Y.M.M.I.A., SALT LAKE  
CITY, UTAH.

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## Just a Cigaret

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I found him in a prison cell,  
A felon doomed to die;  
And he hung his head;  
Nor a word he said,  
As I simply asked him "Why?"

At first the question seemed in vain,  
For when at last he spoke,  
His muscles twitched,  
And his fingers itched:  
"Wait, pal, till I've had a smoke."

From the fuming fag he drew long and deep,  
Till his breath came a burning hiss,  
And the short tip fell  
To the floor of the cell.

Then he pointed and muttered: "This!"

"Don't laugh!" he cried, as I looked askance,  
"I'm tellin' you on d' square.

No, I don't mean

The nicotine,

But the devil that's lurking there.

"I was drunk the night I killed Jimmy Dunn;

And the rest—well, I forget.

But I never knew

The taste of brew,

Till I'd smoked a cigaret.

"I shunned till then the low street gang;

I never cared to roam,

Till I craved my smokes,

And the vulgar jokes,

That seemed out of place at home.

"Ah, yes, some say these are little things;

But so are the mustard seeds;

And it's what you start

In a child's young heart

That brings forth flowers or weeds.

"I started wrong—that tells the tale;

Nor fate, nor luck, nor yet

Necessity made a crook of me,

But just—a cigaret."

*C. Byron Whitney*





*Photo by Randall Jones, Cedar City*  
**THE FAIRIES' CATHEDRAL, BRYCE CANYON**

# IMPROVEMENT ERA

Vol. XXV

FEBRUARY, 1922

No. 4

## Home the Foundation of Society\*

*By Elder Stephen L. Richards, of the Council of the Twelve*

I fear lest I shall say a word to detract in any measure from the noble themes of this conference, for the subject which, with the help of the Lord, I would present for your brief consideration, is indeed a very humble one.

### HOME, THE BASIC INSTITUTION.

When I contemplate the great organization of the Church, with all the means and facilities which the Lord has placed at our command to carry forward his work, to educate the people in the ways of the Lord, and to ultimately establish his kingdom, I always revert to one great institution as being basic in its nature, and fundamental in its importance. That one institution, to my thinking, has done more to influence the lives of human beings than has any other of the institutions given to us. It is the sacred institution of the home.

### THE GREAT AUXILIARIES CAN NOT TAKE THE PLACE OF HOME

I have for a considerable number of years had the opportunity of engaging in the work of the various organizations of the Church. I know something of the great accomplishments of the auxiliary organizations which devote themselves, in large measure, to the care and culture of the young. I know what great effort is put forth by them to teach the principles of the gospel, to stimulate righteousness in the hearts of the youth of Israel. It is my observation that these great institutions of the Church, however much of good they may accomplish, can in no sense take the place of the home. They cannot be proxy for parents. Men and women to whom have been given the most priceless heritage given of God to man—children—can in no wise escape the great responsibility devolving upon them—to rear their children in the fear and admonition of the Lord.

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\*Delivered at the General Semi-Annual Conference of the Church, October, 1921.

## THE OLD FASHIONED HOME DETERIORATING.

I have been led to think that the old fashioned home is deteriorating. I have feared that its influence upon humanity is becoming less and less. We have come to regard the places in which we live as mere accommodations, mere boarding houses, wherein we eat and sleep and from which we are to make our escape as soon as may be. This characterization does not apply to all homes; but I believe that it applies to altogether too many homes.

## HOME, THE FOUNDATION OF SOCIETY.

I believe in the home as the foundation of society, as the cornerstone of the nation, and as the primary institution of the Church. I cannot conceive of a great people without great, good homes. I believe that the first calling of man and woman is to form a good home. I know of no honor that can come to men and women that exceeds the honor of father and of mother. I regret that not all men who enter into this sacred relationship, which lies at the foundation of home, are real fathers; and I likewise regret that every woman who comes into the temple of the home as its priestess does not in full comprehend the great responsibility and the wonderful privilege bestowed upon her. I sometimes think that the processes of modern education are inclined to educate our people away from home rather than to home.

## NO GREATER DISTINCTION THAN MOTHERHOOD.

I believe that no greater distinction may come to the women of our land than to be in verity mothers in Israel. I am not unmindful of the progress that woman has made in the last half century and of her present influence in public and other affairs. I welcome that influence. I am always willing that our women should take a large interest and exercise a large influence upon all the affairs of State and of Church, but I want to say that no woman can ever attain a place of renown and distinction for any work performed in this world that is comparable with the high place of mother and wife.

## THERE IS NO GREATER CALLING THAN FATHERHOOD.

I want our men to know that of all the vocations they may pursue in this life, no vocation is fraught with so much responsibility and attended with such boundless opportunity as the great calling of husband and father. In this Church I believe we have the highest and most exalted conception of home and family that exists anywhere in the wide world. Attention has already been called to the fact that we base our very hope for exaltation and eternal life upon those relationships that lie at the basis of home. No man, whatever his accomplishments may be, can, in my judgment, be said to have achieved success in this life if, when he goes hence, he may not take his posterity with him, and may not be

surrounded by them in the day of the Lord, when he shall be called upon to account for his life in the flesh.

AN APPEAL TO THE FATHERS AND MOTHERS OF ISRAEL.

Time will not permit the elaboration of this humble but exalted theme. I would that every father and mother in Zion would bind their children to them with ties of love and affection that will hold them safe in the hours of temptation and danger and trial. We of the auxiliary associations and institutions of the Church cannot hope to do more for you than merely to supplement and complement the work of the home. You can not place the chief responsibility with us; and, therefore, I appeal, in the name of the children, to the fathers and mothers of Israel, for closer attention to and study of that great institution, the home. I appeal for more of comradeship between father and son, for more of chumship, confidence, and love between mother and daughter. I believe in home-made men and women. I believe they are more assured of success in life; they will make better citizens; that they will accomplish their destiny far more acceptably to our Father, than will lodge-made and club-made, fraternity-made, union-made, society-made men and women. I plead for the return to old-fashioned, domestic family life, that there may be stimulated in the hearts of men a love for home and all its surroundings; and as we now disperse to go to our several homes, up and down this land, God grant that that great institution may be the place where Latter-day Saints are nurtured and conserved, and where a citizenship of this great nation and of this great Church shall be assured for the establishment of our Father's kingdom, I humbly pray, in the name of Jesus Christ. Amen.

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### At a Library Window

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Behind me, row on row, the cherished volumes shine,  
Fact and fancy, truth and theory, words human and divine;  
Science, history, art-books old, select,  
The fire, the heart throbs of the earth's elect.

Before me lies the world, before my eyes  
Man groans and laughs; soars and sighs;  
Ebbs and flows 'twixt harmony and strife—  
Out there before me lies my Guide—'tis Life.

*Lethbridge, Canada*

*Frank C. Steele*



# A Wonderful Element in Social Welfare Work

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*By Presiding Bishop C. W. Nibley*

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It is a matter of very great pride that the Latter-day Saints have in knowing that the poor among them are reasonably well cared for. Doubtless, it is true that a deserving case here and there may escape the notice of the Bishop or the Relief Society of the ward, but such instances are very rare indeed.

The Church takes credit, and well it may, for having no beggars. This in a membership of about five hundred thousand in the United States is something remarkable. How is it all accomplished? Let us inquire a little into the matter.

The Saints are instructed by the authority of the priesthood, which directs their activities, to hold the first Sunday in every month as a fast day. Fast meetings are held on that day in every ward in the Church, to which the Saints gather, fasting and praying, and testifying before the Lord, of his goodness to them. On that day, every member of the Church is requested to observe the fast. The Biblical fast was from sundown to sundown. This fast of twenty-four hours is entirely satisfactory to the Lord, but the Presidency of his Church have instructed all members that if they do not fast for that full length of time, they should at least abstain from eating two meals on the first Sunday of each month. This requirement may be easily kept by the weakest of the Saints, or of those who can be called Saints. It must be conceded, however, that there are a considerable number who do not observe the fast at all. But this does not affect the principle, for there are always a considerable number of people who do not carefully observe the commandments of the Lord.

The instruction from the Presidency of the Church to its membership is, that on each fast day they should abstain from eating at least two meals, and that the value of the food which would be consumed in these two meals, should be contributed as a fast day donation for the benefit of the poor.

Now let us see what that would amount to. As stated, there are in the United States alone, upwards of five hundred thousand members of the Church of Jesus Christ of Latter-day Saints. Assuming that each meal would not be more than the value of ten cents, two meals would be twenty cents for each



member, and for five hundred thousand members it would amount to one hundred thousand dollars per month, or one million two hundred thousand dollars per year, which would be more than enough to care for all the poor in the Church.

This commandment of the Lord seems so simple and so easy that it can be clearly comprehended by the wayfaring man and by every member alike. In this way, the contribution you have made of twenty cents each month has not cost you anything because you abstained from eating food to the value of twenty cents. Your physical system is none the worse for it, but the better for it. Ask your doctor.

Now there are some wards in the Church which have no poor, and some of these wards do not collect any fast offerings. This is entirely wrong. We are commanded to fast. We are commanded to pray. We are instructed to bring our fast offerings to the bishop as a contribution for the poor every month on fast day, whether there are any poor in our wards or not. If there are no poor in our ward, there are plenty of other wards in the Church that have a surplus of poor and that are compelled to call upon the Church to assist them. Of course, the Church does this willingly, as it is to our credit as a Church that the poor are not allowed to suffer.

The problem of caring for the poor is one of the most perplexing that the philanthropic people of the world have to contend with. There are thousands of good people who take a lively interest and exhibit a righteous sympathy in trying to bless the poor and contribute of their means liberally for that purpose; but their machinery for conducting the charity organizations is so expensive. Offices have to be rented; paid workers, clerks and others, and social and welfare workers all have to be paid, so that before the contributions reach the poor, about half of the money has been paid out for expenses. Not so with this wonderful system which the Lord has revealed. There are no paid workers; there is no expense for office rent; the bishopric and the Relief Society manage the whole affair without one dollar being taken out of the fund for expenses. Every cent that is contributed goes directly to the purpose for which it was contributed, namely, to the poor. And there goes with it more than the mere giving of charity. Our dear sisters of the Relief Society give their blessing, give of their very soul, to the poor whom they visit. In love and in prayer, often in tears, there is bestowed with their charity a blessing from the Lord which is not understood by those who are not members of our Church, but after all it is this which makes the gift most rare and precious indeed.

Consider what a great blessing it would be to the people of

the United States if they would only adopt this simple rule of our Church. If the one hundred five million people in the United States would each contribute twenty cents per month (which perhaps would be not more than the value of one meal per month) as a fast offering, it would amount to twenty-one million dollars per month, or two hundred fifty-two million dollars per year. Who would feel the loss of this donation? Rather, would not each one be benefited if he only fasted as herein indicated? And this great amount of money coming in every month would be more than sufficient to care for all the poor in the United States, if only our Church system of collecting and distributing the fund without expense were adopted.

How marvelous and wonderful are the ways of the Lord, compared to which the wisdom of the worldly wise seems to perish and the understanding of their prudent ones to be hid.

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## The Home of Israel

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Come out from the nations, O Israel,  
 Why longer in jeopardy roam?  
 The Lord through his prophets is calling,  
 His Spirit is calling thee home!  
 The land that belonged to thy fathers,  
 The home once so sacred, is thine;  
 Prepare for an exodus thither  
 To the land of the palm and the vine;  
 Fly home where thy heritage calls thee,  
 Fly home to thy loved Palestine!

As out of the nations He calls thee,  
 Obeying His counsel and will,  
 The promise to Abraham given  
 The Lord will in justice fulfil.  
 Jerusalem, rising in grandeur,  
 Shall be the great center of light,  
 To shine o'er the world in its glory  
 Of liberty, justice and right;  
 Where Peace shall extol her great blessings,  
 And War shall no longer affright.

Awake from thy slumber, O Israel,  
 Thy destiny, long since forecast,  
 Declares, in prophetic vision,  
 Deliverance for thee at last.  
 The land that belonged to thy fathers,  
 The home once so sacred, is thine;  
 Prepare for an exodus thither  
 To the land of the palm and the vine;  
 Fly home where thy country awaits thee,  
 Fly home to thy loved Palestine!

*Albuquerque, N. M.*

*Joseph Longking Townsend*

# Co-operation and Mutual Helpfulness\*

*By Elder John Wells, of the Presiding Bishopric of the Church*

I feel a deep sense of responsibility in trying to express my thoughts to this vast congregation of Latter-day Saints. The one thought above all others that has come to my mind is how thankful I am to my heavenly Father that I am permitted to be a Latter-day Saint; that I, as a member of the Church of God, have an opportunity of mingling with you. How thankful I am, too, that the Lord permits me to hold the holy Priesthood, with the privilege of ministering among my brethren and sisters. I feel that a tremendous responsibility rests upon all who hold this Priesthood; that it shall be magnified righteously before our heavenly Father; that we shall labor in the ministry with kindness sympathy, helpfulness, and with love unfeigned, so that the great work of our heavenly Father may progress in the earth and accomplish its mission among the children of men.

I am thankful for the opportunity of mingling my voice in song and prayer, and to listen to the advice and counsel of my brethren. I hope we shall all go home determined to follow the splendid instructions to which we have listened, all of which are for our spiritual and temporal welfare.

I am particularly impressed by President Grant's advice that we get out of debt. Indebtedness is one of the great problems of the day facing the Latter-day Saints. We are today living under a commercial system of competition which has come from the world, and has replaced the conditions which prevailed in the early settlement of the valleys.

Our present financial situation should set us all to serious thinking. Is not the time coming when it will be necessary for the Latter-day Saints to return to those earlier methods of living—the old rules of co-operation and mutual helpfulness—each doing his share in the community? It was this system of co-operation that built the roads, canals, bridges, cleared away the brush, organized towns and villages and laid the foundation for the great communities of Latter-day Saints who now occupy these mountain valleys. Co-operation results from the great truth that human beings must depend upon one another. Now we finance all undertakings with money in the form of bonds. These bonds and certificates of indebtedness are usually sold outside the state and must be paid by our labor, whether we are engaged in the office, on the farm, or on the range. Are

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\*Remarks at the Semi-annual Conference of the Church, Friday, October 7, 1921.



we not over-reaching ourselves and becoming the "hewers of wood and drawers of water"?

We cooperate wonderfully in spiritual things. Our system of organization, and the operation of the stakes, wards and missions, are the admiration of all unbiased investigators. In all the affairs of the wards and stakes, cooperation is the basic idea. But when it comes to business, we are actuated purely by the spirit of competition. That competition is for the profit of individuals or groups of individuals, and not in the interest of the community. Under our present competitive system of living, you will find in the small communities a number of people in commercial pursuits, supplying our needs for the purpose of making profit for themselves. Why not develop the spirit by which the community owns these institutions? Why not develop cooperative purchasing as we are now developing cooperative selling? This cooperative spirit could be developed in the cultivation of large tracts of land, in flocks and herds, merchandising, banking, canals and water problems, and in many other ways, some of which have already been developed in the older states and in the countries of Europe.

I just want to leave this thought to set us thinking more about this great problem of living, to see if, in the near future, we can put into operation some of the earlier methods in vogue among the Pioneers and early-comers to these valleys; when there was no money, when labor was wealth, and the ability to work and apply labor intelligently created wealth for the community.

I again testify to you, my brethren and sisters, of my thankfulness and appreciation for the gospel. I know this to be the work of God, for the Lord has manifested it to me in many ways, and I thank him with all my heart, and with all my mind and with all my soul that I am a Latter-day Saint.

May he bless us with the disposition to understand the gospel, to manifest it in our daily lives, so that we may grow spiritually day by day stronger in the faith and more willing to keep his commandments, I ask in the name of Jesus Christ. Amen.

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## The Smoke Nuisance

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The *Chicago Tribune* has in its platform for Chicago this plank, "Lessening the Smoke Horror." Smoke issuing from tall chimneys, to be dissipated by the lake breezes, is an awful nuisance, and should be stopped. Tobacco smoke may even be puffed straight shot into the faces of the citizens of Chicago, in hotels, restaurants and other public places, with no daily paper to protest against the practice. *Puck* well explains: "What fools we mortals be!" Some smokers in Salt Lake City do the same, notwithstanding it is against the law.



*Hugh B. Brown,  
President*

*George W. Green,  
First Counselor*

*Asel E. Palmer,  
Second Counselor*

## The New Lethbridge Stake of Zion

*By Frank C. Steele*

Let us introduce to Israel the infant in the sisterhood of stakes—the Lethbridge stake of Zion.

To find this new stake of Zion on the map, you will need a map of the Dominion of Canada. Look just across the international boundary line in Southern Alberta, and there you will find a city, Lethbridge. This is the center of the new stake.

The organization of this new stake in Canada is highly significant evidencing as it does the expansion of the Church in the land northward. Once the injunction to America's youth was to "Go West!" Today, it is "Go North!" North where the last great western empire, with its broad acres, mighty forests, deep rivers and rich forests, beckons the pioneer, the home-seeker, the conqueror. North where yet the world is new, and where, after years of combat against pitiless forces, the curtain is lifting on an era of development along social, industrial and spiritual lines, the like of which has not been surpassed in the annals of history.

It was the new apostle, Elder John A. Widtsoe, who, immersed in the prophetic gift, declared at conference in one of the stakes of Zion in Canada, that the building of the house of the Lord, in Alberta, marked the opening up of a new epoch in the work of the Lord in this northern realm. "I do not know just what form this change will take, but its influence will be

felt from one end of Canada to the other," he declared. That statement was made last summer. It began to find fulfilment the following November, when the new stake was organized, the third stake of Zion in the Dominion of Canada, the eighty-fourth in the world.

Elder Rudger Clawson, of the Council of the Twelve, officiated at the special conference called for Thursday, November 9, for the purpose of effecting the organization. Two spirited meetings were held, the Lethbridge ward chapel being filled to overflowing. Characterized by a rich outpouring of the spirit of God which testified to all present that the change was approved of the Lord, the services were an inspiring opening conference of the new stake. President Heber C. Iverson, of the Northwestern states mission was also present, his impressive and helpful sermons being a source of joy and stimulation to the Saints. The music was provided by the Lethbridge ward choir, under the direction of Elder Leo M. Coombs, stake musical director.

The voting was unanimous. The presidency of the new stake, Elder Hugh B. Brown, George W. Green and Asel E. Palmer, all spoke briefly, exhibiting a spirit of willingness to serve that impressed all present. The auxiliary officers were also sustained, and, after the meeting, were set apart by Elder Clawson.

And what of the new presidency?

President Brown is a young man, only 38 years of age. He was born in Salt Lake City of pioneer stock. He is an old-timer in Alberta, and is well-known in that province. He fulfilled a mission to Great Britain, served on the high council of the Alberta stake, and held many other offices in the priesthood. During the war he held the rank of major in the Canadian Expeditionary Forces, and did splendid service. He was educated in the public and high schools of Utah, and in the Brigham Young University, Provo. President Brown is a man of extraordinary zeal, true to every trust, courageous, a gifted speaker, and a man of splendid executive ability. He is a lawyer by profession.

George W. Green, first counselor, is an older man, 52 years of age. He was born in Enterprise, Morgan county, Utah, of pioneer stock, also. In 1902, he and his family moved from the sixteenth ward, Salt Lake City, to Raymond, Alberta, where Elder Green engaged in the milling business. Later the family moved to Lethbridge, Elder Green becoming the second bishop of the ward. He held that office with signal success for seven years, seeing the ward grow from a mere handful of people to a population now of over 550 souls. Elder Green is a keen business



man, a wise counselor, and an unflagging worker in the kingdom of God. He spent one year in the University of Utah.

Elder Asel E. Palmer, second counselor, is a young man just out of his twenties. He is the son of William Palmer, famous in church history as a missionary and preacher and a man, who by the blessings of the Lord through the priesthood, was cured of blindness. Born in Utah, but reared in Canada, Elder Palmer has absorbed the spirit of the great northland. He is in a large measure a "native son." Ambitious in his chosen profession, agriculture, he succeeded in taking out his degree at the Utah Agricultural College, and since being graduated from that institution has been principal of the Knight Academy, Raymond, a member of the staff of the natural resources department of the Canadian Pacific railway, and is now assistant superintendent of the Dominion Experimental Farm at Lethbridge. For several years he was stake superintendent of the Y. M. M. I. A. of the Taylor stake. He is a young man of many estimable qualities, not the least being his humility and faith.

The new Lethbridge stake has a population of 2,534 souls. It is the largest stake in Canada. It embraces a very rich territory much of which comes under the gigantic reclamation schemes launched by the provincial and Dominion governments. There is a golden opportunity in this new stake for experienced irrigation farmers looking for homes in a country where land is comparatively cheap. The Lethbridge stake of Zion is young, but it is full of promise.

*Lethbridge, Alta, Canada*

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## The Great Emancipator

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At the Education Week, December 4, 1921, recently celebrated at the Brigham Young University, Provo, President Franklin S. Harris spoke on "Education the Emancipator," and said among other things:

"The chief thing that makes us different from the savage with the breechcloth, is education. Education is the great emancipator—the great process by which man is raised from the degradation of ignorance and elevated to the high pinnacle of intelligence. Education is the thing for which we should all strive. I know of nothing of which I would feel more ashamed, when I go down into my grave, than to have it said of me, "He was ignorant." I hope that throughout this week we shall place in our minds as the epitome of all that is bad, the word *Ignorance*, and that we shall glorify in our minds *Intelligence*, which comes about through education."

# Br'er Coyote

*By Wreno Bowers*

"Long 'go; O, long time 'go," says the Indian, when the Creator made the fishes, the animals, and the birds, the Great Spirit commanded them all to assemble, in order to assign to each its rank, by distributing bows and arrows. There were arrows of many lengths, the longest to be given to the most powerful, and so on down the scale.

So the night previous to the distribution all the fishes, beasts and birds met together. When they had all assembled the Great Spirit said to them, "Now all go to sleep and sleep until morning, then the arrows will be given." They all went to sleep, except the coyote, who determined to stay awake all night and go forth earliest in the morning to secure the longest arrow. He took extraordinary pains to keep awake, but overreached himself in an excess of ingenuity and fell asleep just before dawn. When he awoke all the other animals were gone and the very shortest arrow was left for him.

He took the arrow and slunk quietly away lest some of the more fortunate animals should see him and have a hearty laugh at his expense. Not long afterwards he came to the Great Spirit with a complaint. "See," he said, "you are good to everybody but me—you gave me the shortest arrow. The panther is strong and tireless; nothing can get away from him—not even the great moose. The bear sleeps all winter, when game is scarce, and in summer eats everything—roots and mice and ants and berries and meat and honey. So he is always full and happy. The lynx has a soft, gray coat that is almost invisible in the woods, summer and winter, so that he moves about like the shadows that play, and can catch what he will. I am weak and always hungry. Now, make me cunning, in order that I might catch what I need to eat."

Then the Great Spirit spoke: "You know," said he, "the reason why you got the shortest arrow. It was all through your own selfishness and dishonesty. You did not do as I commanded. You stayed awake all night plotting against your fellow-creatures when I had told you to sleep. And now you come to me complaining." But the Great Spirit, who was kind to all animals, pitied his weakness and disappointment, and gave him cunning ten times greater than before, so that he is the wisest and wariest of all animals. Nor did the Great Spirit

forget his disobedience and selfishness, for he put a curse upon him, so that he could not sleep. And that is why in the night-time, when the majestic stars are shining, you hear their long whining howl, that seems to express all the hopeless despair of some wretched spirit of the blind aimless wind that whirls away before a storm seeking for something that it has lost, it cannot find.

The day was cold, the hills were wet, and the weather was beastly altogether when we drove our sheep onto a favorite bedding ground on the spring range and set our camp. The sheep were cold—having been robbed of their warm woolen overcoats—and weary from the long day's drive so they required but little attention. Some stood or lay shivering on the bed-ground, their backs to the driving rain, while others browsed on the contiguous shrubs and foliage.

I built a fire and cooked supper, while Pickard, the foreman of the herd, belled the horses and put out the sheep salt. Soon we were doing full justice to the most delicious supper of mutton chops *a la Cleveland* and sourdough bread ever served. When we had finished eating we sat *tete-a-tete* in the camp wagon, while the rain continued its steady drip on the roof.

I had never had any previous experience with sheep, and Pickard was going to leave me in the morning, alone among the lonely hills, with the full responsibility of the herd. So I determined to learn all that I could that night on the art of sheepherding from the old man of experience. He was a French half-breed, and he knew sheepherding thoroughly. He could fortell in the morning, by the actions of his sheep when they left the bed-ground, whether or not they would return of their own accord at night.

It was getting dark, and some of the sheep while browsing had strayed some distance from the bed-ground. I picked up my hat and started out to drive them back.

"*Ba*," laughed Pickard, "ye liddle ole tenderfoot."

Then he thrust his head out of the door and emitted a wild yell. On the instant a stampede overran the bed-ground and sheep rushed in from different directions and huddled together.

"Dey's know w'at dat mean all right."

Soon the sheep quieted down and the sounds receded and died away. Only an occasional *ba-a-a-ah* was heard with the dripping of the rain.

"Well, the sons-of-guns," I said. What d'ye think of that! Ain't they well educated, though? Gee! all I'll have to do is stay up here and eat mutton chops and sourdough bread and



draw a hundred and fifty big round 'bucks' a month clear salary—and just sit here in the wagon and tell 'em what to do."

"*Ba oui*," objected Pickard. "Maybe you don' t'ink so—not moche. Maybe you seet here an' eet mutteen, purty soon no mutteen to eet."

"I'll kill another when this one is gone," I defended. "A herder has the right to kill a mutton whenever he needs one."

"*Ba oui*. Maybe dey is non' to keel. Maybe Br'er Coyote has keel dem all firs'."

We both laughed.

"I'll fix him," I said, as I reached over on the bed and picked up my Savage rifle.

"I don' know. Dat Br'er Coyote ver' queek. Sometam' you ver' slow. Dat mak' wan beeg deef'rance. Maybe you can' hit heem."

"I'll practice till I can."

"Den you wan' practice plaintee. I tell you dat Br'er Coyote is wan devil." The smile had left the half-breed's face. This was evidently too serious a matter to be taken lightly. "You don' need wa'ch dem sheep ver' moche. You wa'ch dat Br'er Coyote. Heem keel wan, two, t'ree sheep pret' queek. Heem keel wan sheep w'anever he is wan' to."

Br'er Coyote, as Pickard called him, was an artful old coyote that had ravaged Hoyt's Canon, and played havoc with Pickard's herd for a number of years. All of Pickard's herders knew him well, but had been unsuccessful with his capture.

"De ot'er herders," said the half-breed, "mak' hees nam' Wajosh—dat roan fox. He know everyt'ing. He is ver' queek an' ver' sly. It tak' firs'-rate man to shoot heem. You don' see heem till eet is too lat' for mak' good shot. He see you firs' nearlee ever' tam'. An' eet tak' ver' great man to trap heem. He won' step in dat trap—not moche. You set dat trap ver' carful—he know jess sam'. *Ba*, eet is up-hill beez-ness to ketch dat Br'er Coyote. He is wan devil."

The intimation of a trouble I had not thought of before affected me so that I could not sleep, and for a long time that night I lay awake, listening to the diminishing drip of rain on the roof—thinking. Presently the rain ceased and I began to doze. Then, from a neighboring eminence, a coyote barked sharply, and trailed off into the long-drawn, shrill howl of his species. Pickard moved slightly.

"*Ba*," he whispered, "dat is Br'er Coyote."

That was my first introduction to the coyote that, for the succeeding four years, was my nearest neighbor and constant enemy. He was all that Pickard had said he was, and more, too.

I soon learned to distinguish his voice easily from that of any of his fellows. An ordinary coyote might howl about my camp half the night without attracting more than a passing notice, but when the sharp, shrill howl of old Br'er Coyote came echoing down the canon, I began to prepare for a morning of humiliating experiences. He would come in the nighttime and station himself upon some convenient elevation near my camp, and there, sitting back on his gaunt haunches, with his nose upturned to the unsympathetic stars, he would pour out the concentrated venom of his soul for hours at a time.

The hatred of most stock-raisers toward the coyote is resolute and relentless. The stockman dislikes him on general principles, and the sheep herder abhors him because he is a constant menace to straying sheep. He preys upon sage grouse and prairie chicken, and often grouse and wild ducks are captured on the nest, both birds and eggs being gobbled with a relish. Hence the lover of wing shooting views him with aversion. The fur dealer pays a good price for his soft, yellowish-gray fur, and nation and state offer bounties on his scalp, wherefore the professional trapper and hunter seeks him for profit. And everybody looks upon him with the jaundiced eye of disfavor, because he is sneaky, furtive and sly, and unwholesome of aspect, but most of all because he hates mankind and shows it.

By day he slinks through the sagebrush, a living disfigurement to the landscape. He is intermediate in size between the foxes and the larger wolves; and is characterized chiefly by a sharp, pointed muzzle, heavy, upright ears, and a moderately long, bushy tail. The color is fulvous, grizzled with black and white hairs on the shoulders and back, and the tail tipped with black. He combines the swiftness, shy cunning and greed of the wolf and fox, but lacks the ferociousness of his larger cousin, the timber wolf. He is often called the prairie wolf to distinguish him from the timber wolf and gray wolf.

In the bunch-grass plains and the plateau, wherever there is waste land, there also is the coyote, sneaking after living things and fleeing from them, winning his livelihood, not by courage and muscular ferocity, but by fearful cunning aided by a famished stomach. They make their dens among the broken sandstone ridges of the lonely mountains, or dig burrows on the open plains, making little or no attempt to hide the entrance or exit hole from sight. Here in early spring from four to nine coyote pups are born. They play about their den during June; desert it in July, and finally, by the first of August, shift for themselves.

When occasion suits the coyote, he forages in the broad

daylight, for he is always hungry, and nearly always famished. He moves through the sagebrush and waste land at his favorite dog-trot—a lean, hungry-looking wretch, with all the insolence of a hoodlum and the cunning of a thief. If you pursue him he jogs away rapidly; but if you give up the chase and return he stops and follows you back, to watch you from some knoll. It would seem that with all creation arrayed against him, he should have been exterminated long ago, but he absolutely refuses to give in to the implacable foe. In some regions of the west he has actually increased in number.

Most coyotes are too canny to be caught with traps or deceived with poison. His ravenous appetite, however, frequently gets him into trouble, for in winter he picks up every scrap of meat that he finds, first making sure that there are no hidden traps beside it for his especial non-benefit. But he cannot always tell when the meat has been poisoned, and large numbers are destroyed every year by poisoned meat. So the coyote, which is so crafty and wise—so canny about pitfalls and so sapient about lures and snares—persists because he is so wise.

The food of the coyote is varied. He partakes greedily of almost every kind of animal food, from sheep and rabbits to snakes and lizards. In the parching desert, which is the true haunt of this shaggy prowler, he is sometimes forced to live on juniper berries, mesquite beans, and cacti. At such times he becomes gaunt, leathery, almost savage—his sun-scorched hair stands up in stiff bristles, and he looks dusty, sandy and worn away. He skulks along the arroyos snapping his white teeth in the wild desert air—silent, sun-scorched, dusty, a perfect emblem of the silent, dusty, scorching desert. In the more fertile valleys of the West he cultivates a better taste and enjoys a more agreeable fare—jack rabbits, squirrels, and birds are all plentiful, and sheep graze on every hillside and plateau.

The evidence of the coyote's craftiness is shown in his method of capturing a rabbit. Two or more coyotes trot along together until a rabbit is sighted, when one of them starts at full speed in pursuit. The others seek some knoll or eminence from which they watch the chase. They are artful enough to know that a pursued rabbit always runs in a big circle. When they learn the general lay of the circle one of them saunters off to meet it on its return, and takes up the chase, while the first coyote rests. So the race goes on, each coyote taking its turn until finally the exhausted rabbit is taken. The coyotes gather; and, contrary to their habit, have no discord in sharing equally the prize. A single coyote catches a rabbit by lying in bunches of grass or behind bushes near a regular run, and pouncing upon it as it passes by. As coyotes are usually alone, this is the most frequent method of capture.



Sheep are also slain with a craftiness that shows the leading characteristics of the coyote. He lurks about in the cover until a sheep grazes near, then seizes it at a bound. At first he moves about slowly and cautiously; eyes, nose, and ears alert to catch the slightest warning of any danger that may lurk in the shadows. If, however, after killing two or three sheep he is not restrained by the sharp crack of the herder's rifle, he takes immediate advantage of the herder's absence and dashes straight-way into the herd, biting open the throats of half a dozen or more adults, and disappearing suddenly with a lamb in his fangs.

I have seen coyotes run and play for minutes at a time with a bunch of frisking lambs, watching their chance to seize a lamb and rush away without causing a stampede among the herd. The greatest damage is done when two or more coyotes work together. At such a time they run straight-way into the herd and kill sheep right and left, as if tearing open their throats were a mere diversion. Occasionally a pack of coyotes will stampede a sheep encampment in the nighttime, and, if not checked, not only jugulate many, but scatter the whole herd for miles over the range to slaughter at will.

In this manner I once knew of coyotes killing as many as three hundred head of sheep at a single raid. It was a moon-light night, and the coyotes attacked the herd sometime between midnight and dawn. When the herders went to the bed-ground at daybreak, they found sixty head lying dead within a few hundred yards of the encampment, and the herd scattered in every direction of the four winds. Three days later, when the scattered herd was finally gathered and a count taken, three hundred head were missing, including ten markers.

But of all the coyotes, and there were many that I had to contend with, the most troublesome was old Br'er Coyote. For four years I labored in vain to destroy him, and all the while his choice and daily food was the best and fattest yearling of my herd. I spared no labor or pains, I adapted every device I could think of that might help to insure success. But my efforts were all useless. Old Br'er Coyote was too cunning for me.

If any man thinks for one moment that wild animals do not think, and cannot reason from cause to effect, let him look just once upon old Br'er Coyote. If I went out ahead of my sheep in the morning, he would come in from behind and kill his breakfast on the very edge of the bed-ground. And if I stayed near camp with the hope of beating him at his own game, he would be out in the lead, amusing himself by killing, or breakfasting on the tender part of a freshly killed yearling.

The last year that I was with Pickard's herd, I resolved to destroy his mate and some of the little Br'ers if I did not get the old king himself. His den was located among the rocks, in a picturesque canon, within a mile of my camp. There old Br'er Coyote and his mate lived all summer and raised their family, while I vainly racked my brain for some method of capturing them. But always they escaped entirely unscratched, and continued their ravages as before.

When fall finally came, and by natural impulse the sheep commenced to get restless and move westward toward the desert, Pickard came to assist me. The second day after his arrival I made an interesting discovery. I was on my way to camp after a long morning's hike when I came upon a well-defined coyote trail. It led off toward the rocks in which old Br'er Coyote and his mate had selected their den, and the recently made tracks showed that a coyote had passed along it but a short time previous. Evidently the coyote frequented this trail every morning, for there were obsolete tracks as well as the distinct ones.

This suggested a new plan. The first light of the morning's dawn found me stationed behind a large burnt stump about fifty yards from the trail. The crisp morning breeze breathed gently from the trail to me, so the coyote could not detect my presence by the scent of the wind. There I lay and waited.

For an hour or more I waited expectantly, then, just as the gladdening sun sent its rifted rays through the treetops, my eye caught a movement in the trail below. At first sight I knew that it was old Br'er Coyote's mate. She came up the trail toward me, nearer and nearer, always at her favorite dog-trot. How my nerves tingled as I raised the savage rifle to my shoulder, ready to spit its deadly contents into the cunning thief. Then the sharp report of the rifle sounded clear and echoing through the silent hills. Simultaneously the coyote sprang straight into the air and fell to the ground, a struggling, quivering heap. Then I started triumphantly toward camp, carrying the dead coyote, and exulting over this, the first death-blow I had been able to inflict on old Br'er Coyote's family.

This bit of success gave me renewed hope and encouragement, so I varied my methods and redoubled my precautions and concentrated all my energies on capturing the old king coyote before we departed for the winter range. By this time I had learned the coyote's habit of approaching every carcass they get the wind of, in order to examine it, even when they have no intention of eating, and I hoped this habit would bring old Br'er Coyote within reach of my latest stratagem.

I gathered in all my traps and set them around every car-

cass that I could find in the canon near Br'er Coyote's den. Each trap was separately fastened to a drag and each trap and drag separately buried. In burying them, I carefully removed the sod and every particle of earth, so that after the sod was replaced and all was completed, the eye could detect no trace of human handiwork. When the traps were concealed, I backed slowly away on my own tracks and brushed away every track with the branch of an oak tree. Every precaution and device known to me I used, and retired at a late hour to await the result.

Darkness had no sooner come than old Br'er Coyote commenced his howling as usual. For an hour or more he kept us awake with his hideous cries; then he ceased abruptly, and we heard no more of him the remainder of the night. At breakfast next morning Pickard said, "Dat pret' funny—old Br'er Coyote queet howlin' all so queek." After breakfast, I sallied forth to inspect the traps, and there—was it?—yes! one of the traps was gone.

I set out on the trail, and in the late afternoon discovered that the hapless coyote was old king Br'er. Always he went at a gallop, and although encumbered by the drag, which weighed over twenty-five pounds, he speedily out-distanced me. But I overtook him when he reached the rocks, for the drag caught and held him fast.

As I drew near, the fulvous form arose from the ground, vainly endeavoring to escape. His eyes glared green with hate and fear as he made his last great struggle for freedom. Soon he sank exhausted to the ground. He looked calmly at me for a moment with his big, yellow eyes which seemed to say, "Well, you have got me at last, now do as you please with me." And from that time on he took no more notice of me. His breath came evenly as though sleeping, and his eyes were bright and clear again, but they did not rest on me. Afar down the canon they gazed, away on the rolling hills—his hills, his kingdom—where for years he had lived and reigned.

I raised the rifle to my shoulder. Something like compunction came over me as I prepared to deal out to him that which so many had suffered at his fangs. But when I thought of the hundreds that he had killed—killed for the mere pleasure of killing—my discrimination scattered to the winds all the blind sentimentality aroused by the animal's helplessness. He was a murderer, and he must pay the supreme penalty which all murderers must pay—his own life. Then, as he lay calmly on his breast, and gazed with his steadfast, yellow eyes away past me down through the gateway of the canon, over the rolling hills—his hills, strewn with hundreds of decaying carcasses



destroyed at his hand—I pressed the trigger. It could not be otherwise.

Darkness had again come on before I arrived at camp with the dead coyote. I carried the old king into the wagon and threw him down at Pickard's feet.

"*Ba oui*, eet is ol' Br'er Coyote at las'!"

Then, as we looked down at old Br'er Coyote and his mate lying side by side in the wagon, six little Br'ers raised their voices on the night air and howled out their revenge.

*Kamas, Utah*

## A High School Pledge

The Oakley Rural High School, formerly the Cassia Stake Academy, has an enrollment of 167 students, with six members of the faculty. It is a lively school; foot ball, basket ball, debating, etc., are engaged in. The following is a school pledge, printed on the back of a neat student report card and signed by each student:

AS A HIGH SCHOOL STUDENT I WILL BE—

*O* ptimistic in attitude,  
*A* miable to all constituted authority,  
*K* ind to the unfortunate,  
*L* oyal to my class and institution,  
*E* nthusiastic in work and play,  
*Y* oung and buoyant in spirits.

*R* egular in attendance,  
*U* nprepared in my lessons, never!  
*R* eaching always for the best,  
*A* real live booster at the game,  
*L* ooking for the good in everyone.

*H* onest in every trust,  
*I* ndependent of indecent company,  
*G* rateful for every kindness,  
*H* onorable in every transaction.

*S* ensible in the care of my health,  
*C* ool headed in excitement,  
*H* appy, cheerful and hopeful,  
*O* pposed to "booze" and tobacco,  
*O* ft doing "overtime,"  
*L* iving to serve my fellowmen.

I will do my best to live up to this standard.

# In the Name of the Lord

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*By J. Arthur Horne*

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At the Institute of the Intermountain Christian Workers, held in Salt Lake City recently, one of the speakers undertook to challenge a prophecy of Joseph Smith. The particular prophecy to which he had reference was made on Christmas day, 1832, and relates to the rebellion of South Carolina and the Civil War. (Doctrine and Covenants, Section 87.)

Now, this speaker sought to show that the prophecy was made under stress of the excitement that prevailed at that time, when South Carolina was trying to do the very thing the prophecy says she would do, and that, therefore, it was not a prophecy at all, but only a guess which any one might have made, under the circumstances.

In order to understand the situation, we must go back a little in our history and find out just what was taking place in 1832. In 1798 Congress passed certain laws which were very objectionable to two of the states, Kentucky and Virginia. These states declared that when Congress passed a law that the states did not like they need not obey it. They went further: they declared that the states had the right to nullify such laws. This was placing the power of the states ahead of the Federal government, and later was designated as "State's Rights." Though nothing serious came of the controversy in 1798, the sentiment expressed by the Kentucky and Virginia resolutions remained, and when the high protective tariff law was passed, in 1828, the sentiment flared up again.

The Southern states were almost wholly agricultural, while the New England section was largely devoted to manufacturing. The latter had everything to gain and nothing to lose by a high protective tariff, while the South had everything to lose and nothing to gain by it. In 1828, Andrew Jackson, a Southerner, became President of the United States. The South confidently looked to him to sweep away the objectionable tariff law. In April, two years after his inauguration, a banquet was held in Washington to which the president was invited. The company was composed largely of Southerners who thought it high time something was done about the tariff. The speech-making was devoted to that topic. The speakers upheld the right of the South to reject the tariff and even to withdraw from the Union, if necessary. The president listened in silence, but

when he was called upon for a toast he startled the assembly by saying, "The Federal Union—It must be preserved."

Calhoun immediately responded, "Liberty, dearer than Union."

The Union men warned the South that the course they were pursuing might lead to war, to which the Southerners contemptuously replied, "Should the descendants of the heroes of 1776 be afraid of war?"

During the summer of 1832 a new tariff law was enacted. Although it was somewhat lower than the old law, it was still highly protective. The Southern members of Congress were incensed. They wrote home to their states, "There is no hope of any relief from this quarter." The legislature of South Carolina convened in November, and declared the tariff act "null, void, and no law." The people of the state were ordered not to pay the duties, after the first of the following February, and any attempt on the part of the government to collect these duties was declared to be sufficient cause for South Carolina to withdraw from the Union. Following this the governor called for 10,000 troops to defend the state.

On the 25th of December, Joseph Smith uttered the following prophecy:

Verily, thus saith the Lord, concerning the wars which will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war.

Andrew Jackson, however, was not a man to sit idly in the executive mansion and watch South Carolina defy the authority of the Federal government. Whatever his faults may have been, disloyalty to the government was not one of them. He was intensely patriotic. "I consider the power to annul a law of the United States, assumed by one state, incompatible with the existence of the Union," he declared, \* \* \* and inconsistent with every principle on which the Constitution was founded." To a Southern senator who called on him before returning home, the President said, "My compliments to my friends in South Carolina, and tell them that if one drop of blood is shed in opposition to the laws of the United States I shall hang the first man I can lay my hands on." And to Poinsett, collector of the port of Charleston, he wrote, "In forty days I will have 40,000 men in South Carolina to enforce the law."



That was enough. South Carolina abandoned her belligerent attitude. No state cared to take issue with such a man. The war spirit died down, and the following March a compromise law was enacted which gradually reduced the tariff.

But what about the prophecy? Was Joseph Smith chagrined at the turn events had taken? The speaker at the Institute of the Inter-mountain Christian Workers said Joseph Smith was not only not a prophet, he was not even a good guesser. Did the Prophet himself feel that he had made a mistake? Let us find our answer in his own words. On April 2, 1843, eleven years after the prophecy was made, he was talking to the Saints at Nauvoo. He said:

*"I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of man, will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832."* (Doc. and Cov. 130:12, 13.)

So he was not chagrined at all because the prophecy had not been fulfilled—he believed it to be still in the future. Not only was he not disturbed at the failure of South Carolina to put into effect her nullification of the tariff, but he had known all along that the tariff would not be the cause of the rupture. "It may probably arise through the slave question," he declared, in 1843, adding that this information was given to him on the very day that he made the prophecy.

In this connection there is another incident which should not be overlooked. When at last the enemies of Joseph Smith had him in their power, they took him to Carthage, ostensibly to be tried, but literally to be executed. A number of the officers of the troops in Carthage came to see the Prophet in the jail. In brief the following conversation took place:

"Gentlemen, do I look like the desperate character my enemies represent me to be?"

"No, Mr. Smith, you do not, but we cannot see what is in your heart."

"Very true, gentlemen, you cannot see what is in my heart, but I can see what is in your hearts. You are thirsting for blood and nothing but my blood will satisfy you. I prophesy in the name of the Lord that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satisfied with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of, and you shall be filled with regret and sorrow because of the scenes of desolation and sorrow that await you."

When I stood in the State Capitol, in Springfield, and looked at the battle-torn banners that were carried by the Illinois troops during the Civil War, I wondered if the dusty and powder-stained men who had surrounded these banners would say, as the speaker did, to the Inter-mountain Christian Workers, "Joseph Smith was not even a good guesser."

There is one other statement in the prophecy whose truthfulness has likewise been challenged, and that is the part Great Britain was to take. Any one familiar with our history knows how the Southern states, led by South Carolina, were divided against the Northern states, and that more than 100,000 former slaves were enlisted in the armies of the Union to fight against their masters. He also knows that the Southern states called upon the nation of Great Britain—an affair which turned out to be one of the most sensational of the whole war.

Abraham Lincoln, shrewd, resourceful statesman that he was, put forth every effort to prevent so powerful an ally coming to the aid of the South, and though she did secretly do many things to assist the Confederate cause, Great Britain gave no official recognition, and the war was finally brought to a successful conclusion.

The prophecy says: "The Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations to defend themselves against other nations; and thus [or then] war shall be poured out upon all nations."

Did part of this prophecy fail because Great Britain did not respond to the invitation of the South and call upon other nations to join in the fray? Again we must refer to the statement of April 2, 1843, which is the key to this whole prophecy. "I prophesy in the name of the Lord God that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina." According to Holy Writ, a long series of calamities will immediately precede the coming of the Son of God to earth—a very definite period encompassed by the life of a man, called a generation. Jesus referred to it in this wise: "Now, learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." The prophecy of 1843 sets a definite time when the fig tree would commence putting forth its leaves, and the prophecy of 1832 enumerates some of the things that will happen during that period, and one of the things is that Great Britain "shall also call upon other nations to defend themselves against other nations; and thus [or then] war shall be poured out upon all nations."

We need only review in our minds the part Great Britain took in the World War to realize the fulfilment of this part of the prediction—when her diplomacy brought to her side Japan, China, Portugal, Italy, Greece, Roumania, etc.; and if there is any nation which did not suffer, as a consequence of the outpouring of this great conflict, it is yet to be discovered.

There are other things in this remarkable prophecy which I have not quoted here. Some of them have already been fulfilled, others are in process of fulfilment, and still others remain wholly to the future, but I would like to suggest to the critics of modern prophecy, "Do not be disturbed because all has not yet come to pass. Possess your souls in patience, for not one item listed shall fail of accomplishment ere the Lord come."

In part we agree with the speaker at the Inter-mountain Christian Worker's Institute. "Joseph Smith was not a good guesser"—he was not a guesser at all—he was a Prophet of God.

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## Throw on the Yule Log

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Throw on the Yule Log! Pile it high  
We'll sit by the fireplace—you and I—  
And listen to its crack and roar,  
As it moaneth forth a tale of yore.

It tells of shepherds in the field,  
Watching o'er their flocks by night,  
Who, on their native meadows, kneeled  
As they beheld a wondrous light.

From out the light a company came  
Of angels, robed in spotless white,  
Who, with their songs of glad refrain,  
Awoke the stillness of the night.

"Peace on the earth, good will toward men!"  
The angel message echoed round—  
God haste the day when men shall feel  
That they are by this message bound!

When war and hatred shall have ceased,  
And "brothers' keepers" gather round  
Like shepherds, 'biding in the field,  
And listen to the angel sound.

Throw on the Yule Log! Pile it high,  
We'll sit by the fireplace—you and I—  
And listen to its crack and roar  
As it moaneth forth a tale of yore.



# The Luck Spot

By *D. C. Retsloff*

"Henry was the best man that ever lived," said Mary Hemshaw, through her tears; "though he didn't have much of an eye for saving the pennies; but my first didn't either, and I got along. One thing, the Lord gave me sense enough to skimp the assessments out of what we had, so I'll get the life insurance."

"What do you intend to do?" asked Mrs. Judd, tall, thin, and doleful.

Mary dried her eyes on a cheap looking cotton handkerchief and answered in a firm voice: "The life insurance will pay what I owe and leave a little for a rainy day. I'm not going to run up electric light bills in trying to figure out what will happen in the future. On Monday, I'm going to begin work in the crockery department at Skook's Five and Ten."

"At the Five and Ten? Don't you think you could do better at housework—at least for a time, until you get over that cough?" Mrs. Judd was quick to add, for she saw a wrinkle gathering on the widow's brow.

"I've already engaged a place for myself in the Five and Ten," quietly answered Mary. "I may be awkward with the doing up at first, but I'll soon get on. Things look pretty dark just now, but it has to be a mighty tight built fence that I can't see through. Looking up has been sort of a specialty with me for years. God didn't put me here to die of starvation, and from the long lists in the 'Want Columns' of the papers, I think I'm fortunate in getting in with the crockery at the Five and Ten. As for my cough, that's nothing. You never saw anyone who had a mole on the lobe of the left ear, same as I have, who ever had any lung trouble—at least my mother didn't, nor her mother before her. It's all settled, I begin work Monday morning."

Mrs. Judd's fallow face twitched. Mary Hemshaw picked a withered leaf from a lank geranium, growing in a tomato can, sitting on the window sill and continued: "I've never borrowed anything in my life and the time is not ripe yet for me to borrow trouble from the Lord." She rubbed the mole on her left ear, "this mole is for luck, Mrs. Judd."

Mrs. Judd murmured sadly, "May be so, may be so, but there's two kinds of luck, you know—good and bad."

"Sure, there is," replied the widow. "Ain't I been lucky?"

I've had two good husbands, the Lord took them both didn't he, don't you think he'd left me one if he hadn't contended that my common sense and my luck spot would keep me on my feet?"

"I'm glad you can feel that way about it, Mrs. Hemshaw," Mrs. Judd's voice increased with doleful solemnity, "but you must remember that it was one straw, just one straw too many that broke the camel's back."

"So it was, Mrs. Judd, so it was, but I've never starved yet nor had to hunt a fig leaf, and at fifty-two, I'm not going to begin doing either."

## II

It did not take Mary Hemshaw long to adjust herself to her new work and to find her place and part in the crockery department of Skook's Five and Ten.

"I'm No. 7, down at the store," she said to Mrs. Judd. "I'm glad to have that number. Seven is the perfect number, one of the Lord's own. He favored seven when he made the days of the week, and I've always noticed that it is a lucky number. The store is a fine place to study people, and unless I miss my guess I'm needed there."

Mrs. Judd paused in the act of removing the wax from her ear with a black wire hair-pin and replied: "One person is just about as good as another when it comes to working in the Five and Ten, and needed in about the same manner, as near as I can see."

"Well, maybe I could explain what I mean," said the widow. "You see two girls between eighteen and twenty work with me. They are No. 13 and 23. Thirteen is a new one, a stranger from the country, a cute little thing, far too pretty to be alone in this city. Having been a mother once myself, believe me, I'm going to give her a bit of advice."

"A mother?" repeated Mrs. Judd, her voice indicating that she thirsted for information.

"Yes, a mother. It was during my first married years; you know circumstances sometimes alter cases. I'm not staying anything against my own blood, that I 'spose has forgotten me. That's past, rolled up and sealed, but I've seen and heard enough already to know that the Lord intended me to take the job in the Five and Ten. I know my place, and I know my duty, and if the manager of the crockery department knows his, there'll be no trouble."

"Better not butt in," warned Mrs. Judd. "If you do, you may lose your job."

"If I lose my job, another will turn up. I'm not going to hang around a crockery counter and see with my own eyes an

innocent girl led off by the drug store complexion of No. 23 nor sent to her death or worse by a beak nosed manager."

Mrs. Judd leaned toward Mrs. Hemshaw and tapped her on the shoulder, "Why do you worry? It's not your funeral anyhow, and a job is a job these days."

Mary Hemshaw screwed her eyes tight for a moment, then opened them wide, "Butting in, Mrs. Judd? You ain't no idea what butting in is. Somebody's been butting into my affairs ever since I was knee high to a grass-hopper. My first hadn't decently cooled, back in Massachusetts, before the neighbors began telling me what I should do and what I should not. Some of them what the good Lord never would let have a child of their own, got mine away from me. Twelve years ago I steamed up and came west, and married Henry Hemshaw. As I said the past is rolled up tight, I'm not wanting to smell even its lavender. I've got my health and a couple of jobs."

"You don't say," interrupted Mrs. Judd. "Land sakes, how can you ever keep going with two jobs? Seems to me being on your feet all day in the Five and Ten is enough to take all your pep."

Mary shook her head negatively, "You don't understand, Mrs. Judd, so I'll tell you. One of my jobs is selling crockery in the Five and Ten, that I get paid for in money. The other is to keep a chill out of the soul of No. 13, the pay for that will come from the Lord, when I need it."

"What's No. 13's real name?" Mrs. Judd's voice was a trifle sharp.

"I haven't asked," Mary Hemshaw confessed.

### III

No. 13 leaned against a table, two big tears splashed into a yellow mixing bowl. The air came in through a high window, damp, sluggish and stingy. Mary Hemshaw handing fifteen cents in change to a customer saw the tears drop. "What is it?" she spoke softly.

The girl's lip trembled. She swallowed hard, then brought it out with a gulp, "The manager—I wouldn't go to a movie with him last night. He's sore, he spoke awful to me this morning."

"Never mind," Mary spoke as a mother might. "Never mind, don't worry your bright head over a little thing like him."

"But you see," quavered the uncertain voice of No. 13, "I've got to work and if I lose my job here, where will I go?"

"Go? Why there are dozens of places in the city where girls can get jobs, never mind him. I sized him up the first day I was here, he's a shrimp, a blue shrimp, and a blue shrimp,



my dear, is the lowest kind of a shrimp, don't let him," she nodded toward the end of the store, "see you wasting perfectly good tear water."

"Here you, No. 13," called the manager bustling up, "get a move on yourself. There's an order waiting. Twelve dozen cups and saucers to be wrapped. What's the idea of bowl dusting just now? And you, No. 7, I'm surprised at a woman of your years gossiping. Get to work both of you."

Mary Hemshaw turned and surveyed him with calm eyes, "Go easy, Mr. Manager, go easy. Let the poor kid alone. I set her to dusting the bowls."

"Who's boss of this department?" he demanded.

"I haven't asked," Mary fitted a lid on a brown tea-pot.

"See here, No. 7, have you read the rules posted on the cloak room door. You are here to work, not to back talk. Do you want to be fined?"

Mary Hemshaw smiled. She had lived too long to cry out when she was hurt.

He raised his voice, "Do you want to be fined?"

"I'm not deaf," the words fell placidly from the woman's lips. There was a glint of hardness in her dark eyes, "but I'm game, fine if you want to, maybe the company can declare a dividend, if you make the fine heavy enough."

The telephone rang and gave him an opportunity to retreat with something like dignity.

"What's your name, dearie?" Mary turned to the trembling girl.

"Alice Wilby."

"Mine is Mary Hemshaw, I'm twice a widow. There is a child floating around that belongs to me, but I don't know where, so I'm always keeping my eyes open to help some young person that needs a strong arm. I'm ready to stand by you, if you happen to be without friends. You needn't be afraid. You can trust me as you would your own mother. You may call me Mary."

Alice Wilby looked into the benevolent face of the older woman and then told her story. "After my father died in Victoria, there was not much of anything left, so I came to Seattle, where I heard there was a big demand for millinery designers. I always could make hats. One store gave me ten days work and then I could not get anything more in that line. I bought needles and pins and tried selling them in the suburbs. I did pretty well for a month, then a policeman told me I must take out a peddler's license. I didn't have enough money to do that and live, so I had to give up the needle business. I addressed envelopes for one company, and they still

owe me. I've never worked in a store before, but I know I can, if he only will let me alone."

"Don't be anxious, honey," said Mary. . "Where is your trunk and things?"

"At 777, 14th Avenue, West. My room rent is up Saturday and if I lose my place here, I'll not be able to pay it another week."

"At 777, 14th Avenue," repeated Mary Hemshaw. "That's the best of luck. Seven is the perfect number. I'm No. 7, your street number is three sevens and the street itself is two sevens. Them sevens and my mole is sure to bring you luck. You have your things sent out to my place. I've four rooms and a real yard with two rose bushes and a bed of mint. Mint always reminds me of an every day Christian, it gives out its fragrance every time your skirt brushes it. You'll just naturally love my mint bed," Mary Hemshaw rubbed the lobe of her left ear.

"You're awfully good to take interest in me, Mary, and I'll be so glad to live with you. But I'm afraid you won't want me when you know that I've pawned my trunk and all the things I had to wear, except what I have on. I'm down and out. If I lose my place here I'll not have a cent to pay for my board and room."

"Never mind, dearie." Mary closed one finely formed, calloused hand over the girl's little soft one. "Never mind, the future will take care of itself. You never catch up with the future, no matter how fast you hurry. It's always ahead, I never let it dampen my starch. Today is what we have. Where is your trunk vacationing?"

"At Abraham Isaac's on Second Avenue."

"And how much has he against you, dearie?"

"Twenty-seven dollars and fifty cents."

"That's but a drop in the bucket, honey, and nothing to be ashamed of. I've known others to be worse off than you, and by and by they was having money to burn, even if it was only in fire crackers." Mary Hemshaw stooped down—raised her skirt—thrust her hand into her stocking and brought out a folded paper. From it she extracted three ten dollar bills. "I never bandy words, dearie, here is the money, at noon you run down to Brother Abraham's, pay him and have him send your trunk out to my place on the Renton line, I'll give you the address. And, dearie, before you let them bills kiss your pretty fingers good-bye, be sure you have a receipt in full from Abraham. I had some dealings once with a capitalist by the same name and he told me with voice and hands that he was perfectly honest, but when I came to settle with him, I found

that his honesty had gone on a strike—take it from me—always count the change, no matter who hands it back.”

## IV

Monday morning in the crockery department, Mary Hemshaw worked in an outward state of placidity, but within there was anxiety and turmoil. Alice Wilby was sick. Mrs. Judd had promised to “look in, off and on, during the day.” “And whatever you do,” cautioned Mary, “don’t tell Alice how sick she is. I never hold up the white flag no matter how my knees shake. Tell her she’s as sound as a nut, except her cold, now remember as sound as a nut. Maybe the doctor is mistaken about her lung. Don’t direct her mind to herself. By the time I come home tonight something may have turned up. It is only one lung that has a spot on it, and what is one spot? Blessings sometimes come disguised, and who knows but what this lung spot will prove a blessing and bring her good luck. It may be a luck spot, the same as my mole is.”

“I can’t figure how your mole has ever brought you good luck,” said Mrs. Judd.

“Neither can you figure that it brought me bad. When the time comes for my mole to bring the luck—I mean when I really need it—this mole will be on the job, I feel it in my bones.”

“Hump!” Mrs. Judd smiled grimly, “don’t you think it would be well for me to prepare Alice for what may happen?”

“Happen?” echoed Mrs. Hemshaw. “What do you mean?”

Mrs. Judd twisted her bony fingers one around the other. “Well if she has any little keepsakes—”

Mary Hemshaw’s mouth settled into a thin line—Mary Hemshaw who had met death and defeat at many of life’s turns lifted her head as at a challenge: “It’s against my principles to work the dying idea into anyone’s system, even if they are just holding on to life by a basting thread. Haven’t you ever heard that a straight spoon often looks crooked in a glass of water? Don’t try to work any sickness into Alice by telling her how bad off she is. The doctor says all she needs is a change of climate. Six months in the south—California, for instance.”

Mrs. Judd’s arm jerked out in an angular gesture. “How on earth are you ever going to send her south? Where’ll you get the money? If she’s going to die, and I believe she is, you’d better save everything for funeral expenses. It’s cheaper to have people cremated these days and then one don’t need worry about the head stone falling down. Jane Henry has her mother in a bottle standing on the mantle. She says the



bottle is real cut glass and even so was lots cheaper than a coffin and a funeral out at Greenwood."

Mary Hemshaw's eye brows went up. "Die," she repeated. "Alice is not going to die. I love her just as much as if she was my own flesh and blood. As a self respecting woman, I've got to send her south. Something is bound to turn up."

## V

A week, then two weeks, and in spite of Mary's declaration, nothing turned up. The third week had almost slipped into the past, it was Friday. Mary was arranging a new shipment of Guernsey baking dishes on a table at the rear of the store. The manager came hurrying up with a memorandum in his hand.

"Here, No. 7," he barked, "sort out this list, get the things together. Mrs. Jennison phoned the order in. She'll be down in an hour, she never buys unless she sees the goods, so have them ready."

For a full minute Mary stood motionless before she glanced at the slip of paper, then a smile crinkled the corners of her eyes, she felt that somehow or other that memorandum would be the medium through which something would turn up. She rubbed the lobe of her left ear.

"Twelve cups, saucers, two sizes of plates, platters and side dishes. Plain white, Winslow edge," she spoke the words softly and almost caressingly.

At ten o'clock she surveyed the collection, clean and dustless. She hovered about the table, several times she clasped her hands and closed her eyes, her heart beat almost audibly.

Shortly after eleven, a dark little woman with a cameo cut face and a sweetly curved mouth, came slowly down the main aisle of the crockery department. "Are you No. 7?" Her voice matched her curved mouth.

"Yes," answered Mary.

"I'm Mrs. Jennison. I phoned an order for dishes and the office said No. 7 would attend to it."

"Here are the things, Mrs. Jennison. As soon as you approve, they will be wrapped."

"I want some tin-ware. I'm putting my best dishes in storage. I'm renting my house furnished. I'm going to California for six months."

Mary Hemshaw looked at the sweet face of her customer. Her mole burned, "now or never" said something within. There was a faint quiver of her chin, "May I be so bold as to ask where in California you expect to go?"

"To the southern part, Santa Barbara. Have you ever been there?"

Something like a hot needle pricked Mary's left lobe, "No, I've never been south, but I have a little friend who wants to go and since you've mentioned it, I'm wondering if you know anyone down there who might want a governess. My friend is a graduate of the Victoria Seminary, she lives with me, I can recommend her."

For a moment Mrs. Jennison studied the face of Mary Hemshaw. "How strange," she said, "this very morning I put an advertisement in the *Times* for a young woman companion. My husband is interested in the oil fields and I want her to stay in Santa Barbara with him. Give me your address and I will see her."

## VI

Mary Hemshaw was just finishing her frugal supper when Mrs. Judd with her usual double tap opened the kitchen door.

"How's your feet tonight? Better—that's good. I brought over this bottle of liniment, you're welcome to what's left of it. Brother John was using it when he died. I'm sure it didn't make his back any worse, and I don't know as it did him any good, but as I said you're welcome to the rest of it. The bottle's more than half full." She held it up to the light before she set it on the table. "By the way, I was talking to the postman this afternoon and he said the letter I saw him drop in your box was post-marked Santa Barbara." She seemed a little embarrassed as she drew out a chair and sat down. "I—I—hope Alice ain't had any bad spells since she's been there. It would be terribly humiliating for you, if she ran up a doctor's bill among strangers."

Mary set her supper dishes in the sink and picked up an envelope from the end of the sewing machine. Mrs. Judd's long face lighted with interest, she leaned forward, supporting her chin in her hand.

A little smile hovered about Mary's lips, she rubbed her luck spot and tapped the white paper. "Yes, this is from Alice. She is well and the Jennisons are very kind to her." With a carefulness in which lurked the tenderness of a mother, she slipped the envelope into the front of her waist.

There was something about it that irritated Mrs. Judd. "I'm glad she's all right. I was afraid you was taken in with that girl. You never know anyone till you summer and winter them, and all told you knew her less than six months."

## VII

Summer gave place to Autumn, and Autumn stepped aside

for Winter. One rainy Saturday evening when Mary Hemshaw entered her gate, she saw Mrs. Judd with a covered tray, waiting on the porch. "I knew you'd be wet and cold. I brought a dish of stew for your supper. It's burning hot and so is the tea. I've had it under the cozy for an hour. I paid the postman two cents extra on a letter of yours. I thought it would be a crying shame to keep you from hearing from Alice till Monday. I'll kindle the fire while you eat and then you can read your letter. I hope Alice ain't collapsed or anything, that's such a thick letter, there must be some sort of trouble down there. Trouble always weighs things down." Mrs. Judd pinned a towel around her flat waist and pushed up her sleeves. Then returning to the topic of Alice Wilby, "I could have sworn that she was consumed. Maybe the climate has cured her. It was queer that the Jennisons took her, without real influencing recommendations. Hope I didn't get too much salt in that stew. Jane Henry came in just as I was putting it on and I forgot and salted it twice." She poked the fire and hummed a couple of bars from "Rescue the Perishing."

"I'll just set the kettle on," she said, as she turned a faucet in the sink, "I hate to have dirty dishes hanging over, I always wash mine, be they only a cup and spoon—my sakes!" she exclaimed. "My sakes, Mrs. Hemshaw, be you sick? You're the color of Brother John after the undertaker was through with him!"

Mary Hemshaw sat clutching the open letter. Tears ran down her face and fell unnoticed on the written lines. Mrs. Judd hurried into the bed-room and returned with the camphor bottle.

"Here, take a sniff, quick. Land sakes whatever is the matter? Alice got into some scrape down there? Thank heaven she's not your own flesh and blood. I don't blame you for being upset. My, my, ain't it awful?"

Mary Hemshaw's face reddened. The tears dried on her cheeks, her eyes glittered. "It is more than lucky that Alice went to California. This is what she writes, 'I wish you were here this minute to share my happiness. I'm going to marry Johnson Seamore, a young superintendent in the oil field. He is a great, honest, big-hearted boy, and a Christian. He has made me love him, not only for himself but because of his interest in every person. He was separated from his mother when he was very small and has always hungered for home ties. He made me promise to have you come and live with us and be a mother to us both. He has a luck spot, Mary, just like yours on the lobe of his left ear.'"

"My, my!" ejaculated Mrs. Judd. "Ain't that queer? Of



course you'll take a trip down there, but don't give up your job in the Five and Ten. You and the oil boss may not hit it off."

"Maybe not," slowly replied Mary. "But Johnson Seamore is my long lost son. Haven't I always told you that the Lord had never once deserted me in all my fifty-two years, and I've felt right along that in his own time he would give me back my boy. The mole is a luck spot, you see even Alice calls it one."

Mrs. Judd looked open incredulity as she rattled the stove and muttered, "I'd never call a deformity a 'Luck Spot.' No indeed."

*San Diego, Cal.*

## Waste Places

There are stretches of sand, dust, and alkali plains,  
There are jungles of gnarled trees, where solitude reigns,  
There are tundras and steppes and deserts and strand;  
There is lava, and limerick, and "logged-over" land,

There are swamp beds, and morass, and ice sheets, and peaks;  
There are boulder-strewn stream-beds and glaciers bleak,  
There are denatured farm lands and water-logged sod,  
Waste places all—in the sight of God.

There are souls that are faithless, with grossness grown old,  
There are hearts that are loveless, and hearts that are cold;  
There are homes without children and doves without cotes,  
There are eyes with pride blinded, and minds without thoughts.

There are maids without wooers and men without goals,  
There are altars not kindled, and men with dead souls;  
There are souls lost in darkness, who stumble and plod,  
Waste places all—in the sight of God.

*Orvid E. Howell*

*Clifton, Idaho*

## Music

Of all our myriad songs today  
I love the old songs best—  
The songs of harmony and soul  
That whisper love and rest.

Give me the songs as clean as white sea foam,  
The songs of joy, of tenderness—of home.

*Frank C. Steele*

*The Herald, Lethbridge, Alta, Canada*

## Marriage

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By Joseph A. West

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Next to being born, marriage, of all things in this world, is of the greatest importance to the human race. God evidently so thought, for he had no sooner "created man in his own image; male and female created he them," just like himself in duality; than he married them, stating as a reason therefor "*that it was not good for man to be alone*" (Gen. 2:18), and as the great purpose thereof, that they should, "*multiply and replenish the earth.*"

Without the union of the sexes, man would soon cease to be, and the very object for which this splendid world of ours was created would be defeated. God, therefore, by his personal example, made marriage a divine institution, full of meaning and importance to the human race, next only to that of life itself.

He also decreed that, throughout all nature, like should beget like, and this is one of the purposes of God which never fail. Man, the crowning glory of creation, often tries to avoid the responsibility of this universal requirement. He often prefers to waste his vital powers in sinful pleasure that often entails upon humanity mental and physical defects that are more than filling our hospitals and asylums with the victims of the most dreadful of human maladies.\*

It is for this reason that God provided the penalty of death for certain violations of the laws of chastity, and decreed that the sins of the fathers guilty of such crimes, should be visited upon the children to the third and fourth generation. Hence the wisdom and justice of the drastic penalty of death for the adulterer as well as the murderer, for murderers those guilty of sexual immorality often become.

It is astonishing, therefore, how certain Christians consider marriage sinful, and induce multitudes of their fellows to renounce it altogether and thus dry up and destroy the very fountains of human life. When sanctified by love, no holier joys than those that spring from the conjugal relations can be found in all the range of human experience. What can com-

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\*Upon this subject, President Joseph F. Smith, in *Gospel Doctrine*, page 242, says: "Without marriage, virtue would be destroyed to give place to sin and corruption."

pare with the exalting love of true and faithful sweethearts, or the fervent, devoted and self-sacrificing love of chaste husbands and wives, and parents and children? Its beneficent rays extend throughout all human relationships; so far, indeed, that the Lord had only to "turn the hearts of the [living] children to their [dead] fathers," by revealing to them the new and everlasting covenant of marriage, to awaken in their hearts a love and devotion as exalted as the heavens, and as broad and boundless as humanity itself. Leonard Darwin, England's most renowned eugenist, believes that love is the very best guide to the mating of the sexes in marriage, and when strictly followed, is of inestimable benefit to future generations. That God so designed, there can be no question.

This teaching and practice of celibacy among certain orders is all the more remarkable when the very Bible from which they claim to derive their authority therefor, not only offers the example set forth in the beginning of this article, but also says:

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils \* \* \* forbidding to marry," etc. (I Tim. 4:1-3.)

The Apostle Paul also says:

"Nevertheless, neither is man without the woman, neither the woman without the man in the Lord." (1st Cor. 11:11.) And at another time: "The husband is the head of the wife as Christ is the head of the Church." (Eph. 5:23.)

Is Christ to be the *head of the Church* only in this life, or eternally? And do Christians only hope and expect to be in the Lord while they sojourn in mortality? If not, then they must have their wives married to them for time and all eternity through the new and everlasting covenant by one divinely commissioned. For marriage is a divine institution designed by the Creator to last forever. It was first solemnized by him, of whom one of the prophets has said: "Whatsoever God doeth, it shall be forever." (Eccl. 3:14.)

As correct marriage, properly lived, is the source of the greatest joy of mortal life, so will it be the source of our greatest joy and glory hereafter.

In our pre-existent state, we were one great family, having one Father and one mother, Jesus Christ being "our elder brother" or the "first born of every creature" (Col. 1:15); he is also called the "the first born of many brethren" (Rom. 8:29), and "the first begotten" (Heb. 1:6). These scriptural titles could not be applied to him in his mortal life, for he lived four thousand years after Adam.



It is in this life that we lay the foundations of all those multifarious family relationships from which spring so much of human happiness. Like baptism, marriage appertains to this life, and if it is not performed here, cannot exist hereafter, for the Savior said, "In the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." (Matt. 22:30.) Orson Pratt, on page 177, vol. 16, of the *Journal of Discourses*, has the following to say upon this important subject:

"God has appointed that both marriage and baptism shall be attended to in the flesh, and if neglected here the blessings are forfeited."

"Spirits cannot bring forth, multiply and increase. They must have bodies." (p. 253.)

"But another and greater object that the Lord had in view in sending us down from yonder world was this, that we might be redeemed in due time by keeping the celestial law and have our bodies restored to us in all the beauty of immortality. Then we will be able to multiply and extend forth our posterity and increase our dominion without end. Can spirits do this? No, they remain single. There is no marriage among spirits, no coupling together of males and females among them; but when they arise from the grave after being tabernacled in mortal bodies, they have all the functions that are necessary to people worlds and to create worlds and send forth their spirit children to inhabit those worlds. \* \* \* So the offspring of the Almighty, who begat us, will grow up and become literal Gods, or the Sons of God." (p. 242, Vol. 14.)

"Except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who marry by the power and authority of the holy Priesthood in this life, and continue without sinning against the Holy Ghost, will continue to increase and have children in the celestial glory." (See *Joseph Smith's Teachings*, page 104.)

"Some of these good women who have passed beyond have actually been anointed to be queens and priestesses \* \* \* unto their husbands, to continue their work and to be the mothers of spirits in the world to come." (Page 582, *Gospel Doctrine*, President Joseph F. Smith.)

The sealing power by which these sisters were anointed was the same that Christ conferred upon Peter when he said, "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Math. 16:9.) Peter gave these same keys to the prophet, Joseph Smith, on the memorable occasion, on the banks of the Susquehannah river, when he and James and John conferred upon Joseph the Melchizedek Priesthood. These keys were in turn conferred upon his successors down to the present day.

Outside of the Church of Jesus Christ of Latter-day Saints, men and women marry only for time, or until death separates them. Hence they cannot be in the Lord hereafter, nor can

the husband be the head of the wife, as Christ is the head of the Church, to all eternity.

Provision is made, however, for all who lived when this authority was not upon the earth, to have this ordinance vicariously performed for them, but there may be some doubt that this can be done for those who wilfully, or carelessly neglect to do this work for themselves when they have opportunity so to do. (Doc. and Cov. 132:3-6.) Relative to this law, the same revelation says:

"Verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations, that are not made and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power \* \* \* are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed upon them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever. \* \* \* Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them." (Verses 19, 20.)

In further confirmation of this, I will quote from Section 131:1-4:

"In the celestial glory there are three heavens or degrees, and in order to obtain the highest a man must enter into this order of the Priesthood [meaning the new and everlasting covenant of marriage]; and if he does not, he cannot obtain it. He may enter into the other, but that is an end of his kingdom: he cannot have an increase."

Verse 16, of section 132, speaking of those who have not been married by God's law, reads as follows:

"Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels

are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory."

According to "Mormon" philosophy, therefore, the blessings resulting from marriage are very great. None of God's children can attain to their highest destiny without it. It was so highly prized by God's primeval family that they "shouted for joy when the foundations of this world were laid," as recorded in the 38th chapter of Job, because it was here that those who kept their first estate were promised the priceless reward through marriage of inheriting tabernacles through and by which they might, if faithful, become like God, their Father. Just how many have been thus provided for, there is no means of knowing. President Woodruff, in his *Leaves from My Journal*, in order to determine the cause for so much wickedness on this most fallen of God's creation (see Pearl of Great Price, Book of Moses 7:36), estimates the number of evil spirits, whose whole mission is to lead men astray, to be very many for every man, woman and child then living. All of God's children must receive bodies before this earth and its inhabitants will have fulfilled the great purpose for which they were created. How great, therefore, is the responsibility of the living to the millions yet unborn. That this is far from being appreciated by the world at large is proved by the fact that, according to a recent statement in the *Oregonian*, the American family of fifty years ago averaged a little over five children: whereas now it averages but a little over two; one hundred and fifty years ago, the average was about eight. We have besides an innumerable host of men and women who fail to comply with God's first great commandment—to multiply and replenish the earth.

Notwithstanding the Lord's declaration that "all those to whom this law shall be revealed, *must* obey it" and Apostle Pratt's statement that "if neglected here the *blessings are forfeited*," we are told that a large per cent of all "Mormon" marriages are solemnized outside of the temple, the only place where these sacred ordinances can be performed.

How can this remarkable condition be accounted for? Perhaps in four ways:

*First*, because of ignorance of the law and its requirements.

*Second*: Because some may prefer to experiment with marriage and be sure that an eternal union with their marital companion is desirable, all of which should have been determined before. For parents have no right to bring children into the world with the slightest probability of entailing upon them the terrible consequences of such domestic inharmony as may lead later to a divorce with all its attendant evils.



*Third:* Because their lives have not been such that they can obtain a temple recommend, and

*Lastly:* Because many may think that, should they fail, from any cause, to enter into this covenant in life, it can and will be atteded to for them by some relative or friend. But can this be done and be accepted by the Lord, in view of what he has said?

The writer recently listened to a very impressive address by the President of the Oneida stake, in which, speaking of those who neglected to do the work for their dead, he said: "I have been very strongly impressed with the thought that all such, upon passing to the great beyond, will be consigned to the same condition or place in which, by their neglect, they have left their departed kindred, and be compelled to so remain until, by the work of others more valiant than they, their kindred are relieved therefrom."

In the case of those who neglected in life to be married in the temple, when they had the opportunity so to do, is it unreasonable to suppose that they may not be allowed to enjoy any of the advantages of such vicarious unions, should they be performed, until all who had not had this opportunity in life had been fully taken care of? This doubtless would be a very long time, considering the vast number for whom such work has to be vicariously done. If, as the Prophet Joseph Smith has said, "all those who neglect their temple work for their dead, do it at the peril of their own salvation," how much more so must the salvation of those who neglect to do this important work for themselves be imperiled by its non-performance?

At a subsequent meeting Brother Taylor Nelson, President of the Oneida stake, stated that he had labored four years with a certain brother before he could convert him to the necessity of having his endowments, and his wife and children sealed to him, but after it was done the brother said:

"If what I have here obtained cost the wealth of the entire world, and it was all mine to give, I would gladly give it for what I have received in the temple today."

And yet these sacred ordinances are offered to every faithful Latter-day Saint "without money and without price," except the price of a good, clean, Christian life, and a worthy membership in the Church.

*Logan, Utah*

# Old Hugeth

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*By O. S. Johnson*

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I was trailing a band of ten white-tails one Autumn afternoon, and their trail led me through the rolling clay hills that lead southward from the wonders of Bryce's canyon toward the Grand Canyon of the Colorado.

I had neglected to read all the record left by them, because of the other wonderful things about me, and as a result I "jumped" the quarry when I was least expecting it.

They scattered at first, but I had hunted them before, and knew that they were only breaking away in order to make a more puzzling trail and incidentally to make better speed.

I therefore took the general direction in which most of the trails pointed, and kept on regardless of whether I was on a trail or not. And, walking more for speed than for direction, I climbed hill after hill within the first two miles after I had scared them.

Reaching the top of an unusually high one, I threw my rifle into position and fired four shots in quick succession, and then did the only thing that a man could do under the circumstances: squatted upon my heels and felt out of sorts.

And who would not have felt the same way? Not over a hundred yards away, I had missed the biggest white-tail that I have ever seen. He was so large that, after seeing him, my younger brother said he could not have missed him with his eyes shut. But he is only fifteen, and claims to know more than all the old hunters could put in an encyclopedia on hunting.

The morning after I had missed him, there were dark clouds upon the horizon, which predicted much rain. However, there seemed to me no imminent danger for the immediate section in which I wished to hunt, so I set out again.

It was not more than a half hour's walk from the ranch to where I had made my four trials for old "Hugeth's" life, for such he was immediately named by my brother who was always thinking of the most original names for uncommonly pretty or large things which nature placed in great abundance about my father's wonderful ranch. Then, too, he had but recently acquired the word huge in his vocabulary.

I had not trailed the deer more than a mile before I

noted that he was making for some definite point known only to himself; and, fearing that that point might be rather distant, I quickened my pace, but kept carefully upon the plain trail which his sharp feet had left in the soft, damp clay.

When that country was formed, often something must have been lacking, for there are many freakish places about it. It changes abruptly from a clay formation to a sand and gravel one, and then back to the clay again, without seeming to have done anything out of the ordinary. Between the two formations of sand and clay, lies a wall of plaster-of-paris cliffs, varying from five to fifteen feet in height, and underneath the whole lies the hard pan, which is not very hard in places, as is shown by the deep gorges cut therein by the small but frequent streams of water.

It was down one of those plaster-of-paris topped gorges that the trail finally led me, and, using the glass from the top, I could plainly see the trail leading down toward the mouth of the miniature canyon which might be ten miles distant, or only one. It seemed to me that the thing to do, however, was to stay upon the rim and follow the gorge until there were evidences of the trail leading out upon the opposite side; or else, until the mouth was reached, which generally means that the gorge has emptied into another gorge and become a canyon of goodly proportions.

It was the last proposition that became real in this instance, and after a three-mile tramp upon an unmarked trail of white plaster, I reached a point where two gorges merge into one, and a good sized one it was.

Five hundred feet below me, with the aid of a good glass, I could make out that the trail turned down the canyon, which would necessitate my turning back in order to find a place where I could descend and follow it, for I was on the wrong side of the gorge to follow the canyon. It proved but a short journey, however, and I found myself eagerly pressing forward upon the fresh trail.

The canyon was new to me only in its smaller markings—a shelf, perhaps, that I had never noticed before, or a sloping side that would allow one to reach half way to the top but no further.

The sandstone lay in sloping sheets; that is, sloping from the bottom toward the top, varying from an inch to six inches in thickness. The whole gave an appearance of having been once a giant bridge that had been broken in the middle, and left standing. Occasionally there was a timber that had broken apart and sprung almost out of the mass of regularity. In such instances there would be a shelf, varying from three feet to



twenty, and perhaps one in thickness, sticking abruptly out of that rock wall from a few feet from the bottom to one-third of the way up, where it would disappear among the regular grain of the wall.

Leisurely I examined that wall as I walked forward. I knew that I had only to keep cool and I would get my buck. Two miles down the canyon was a fifty-foot drop that reached from one wall to the other. Not even the nimble coyote dared descend that slippery wall. For it sloped not as ordinary canyon walls slope, slightly outwardly, but inwardly enough to make the wall seem more than straight.

About that fall, however, there was much good food for the buck, but it was not likely that the food had drawn him. More likely it had been the excellent salt licks there. For the saleratus had gathered there for perhaps centuries, and lay like a thick flakey blanket, over the canyon floor.

I had traversed half the distance when I noted a tiny breeze coming from down the canyon. It cheered me even more. Certainly luck was with me it seemed. And then far away I heard the rumble of thunder. It warned me that I would have to hasten or get caught in a flood. And then I recalled that I had noticed black clouds earlier in the day. Even then the protector of the animal kingdom might be sending an angry torrent of mud, water and slime to the rescue. Almost as if I could hear the raging mass at my heels, I rushed forward. And then, just as I felt the triumphant cry of victory from all my pulses, I heard it!

Low at first, like the deep roll of an ocean, stirred by an angry God. Then slowly it seemed to grow louder, until just as I caught sight of the smooth, rippling body of the buck, there was almost a deafening roar!

The buck saw it, too, and seemed to fear it more than me. He sprang past me, almost close enough to have touched him with my hand, bounded up one of those misplaced slabs, reached a place of safety, and stood trembling, looking toward his rescuer and pursuer.

Frantically I looked at him, but felt the uselessness of killing him then. He would only float down that mad river of mud into some unknown cave or sand bed. Then I followed him.

Together we watched that snake-like mass of rolling mud race past. As brothers we watched the day grow dim, saw the first stars come out, stared at the moon, as it rose and painted the muddy torrent a ghastly black.

Silently, as a company of stars rising, we became acquainted. Not friendly, but just enough to understand that



there were dangers that both feared. Not once during that long, dreary wait, did that magnificent body change its position while I was watching. Always I met the wondering stare of two yellow balls of light. Not cold light, but soft, warm light, like that which a new born babe first gives to its surroundings after it has become accustomed to its new life.

And when the cold dawn began to roll forward with the first announcements of day, he left me. Left me slowly, and almost as if he would have stayed. And I never raised anything but my hand to wave him good bye.

I felt a little sad, somehow. Perhaps it was because my father would worry. It may have been that I was disappointed. But after he had reached the bottom, and had started slowly to wade up the sticky coating of mud left by the flood, he stopped for a farewell.

It reached my ears, in little jerky sounds, like each note hesitated to follow its predecessor. Just a short, trembling "Ba-a-a," and then he swiftly faded away in the dim light of the dawn.

*Granger, Utah*

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## Real or the Reflection?

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Two roads doth Life show to each person.

Which one of the roads will you take?

The rough one leads up to the highlands;

The smooth one to Stagnation Lake.

The Lake reflects wonders to lure you;

Reflects what the highland contains;

The wise ones will know they're reflections—

That real on the highland remains.

The soul that is low declines effort;

All see it's an ease-loving soul;

Its lips like mudwash to low levels,

With Lazy Stagnation its goal.

The ones who delight in a struggle

Find obstacles help them to rise

Like incense from dew-laden blossoms,

Their goal is the limitless skies!

*Satella Jaques Penman*

*San Diego, California*

# Lest We Forget

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By Dr. Seymour B. Young, of the First Council of Seventy

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## IV. The Incident of Mason and Slidell

"In the fall of 1861, the Confederate government of the Southern states appointed James M. Mason and John Slidell, to go as ambassadors from the Confederate States to Great Britain. These envoys escaped from Charleston Harbor and reached Havanna in safety and here they embarked upon the British mail steamer *Trent*, for Great Britain.

"On the 8th of November, the *Trent* was overtaken by the U. S. frigate *San Jacinto*, commanded by Captain Wilkes of the United States Navy. The *Trent* was hailed and boarded, and the two ambassadors and their secretaries were seized and conveyed to the *San Jacinto*, carried to Boston and imprisoned. The people of the northern states loudly applauded the action of Captain Wilkes, and the general government seemed disposed to defend the same, but this proved to be a serious offense to Great Britain, and threats of reprisal against the Union were made by the British government unless immediate reparation were made. President Lincoln saw at once that a mistake had been made and he instructed Secretary of State William H. Seward, to write and transmit a suitable apology, which was immediately done with an assurance that the two confederate ambassadors should be released, which action was taken at once, and the two ambassadors with their secretaries placed on a British vessel, and sent on their way to Great Britain.

"If this course of pacification had not been adopted by Lincoln, war with Great Britain would have been inevitable and, of course, this would have meant a very serious matter to the United States government, who were then facing the war against secession of the Southern States."—*Encyclopedia Brit.*

This episode of Mason and Slidell caused President Lincoln much anxiety, as regarding the course that Great Britain might pursue following the communications from Mason and Slidell, in asking for help from the British nation to establish the Southern confederacy; and President Lincoln, seeing the possibilities of a response from Great Britain in aiding the Southern confederacy, realized the necessity of keeping open communication across the continent from the eastern to the western seaboard, hence the call upon Utah and California, assisted by General Craig's division of the East, under Col. Collins, to furnish sufficient companies of cavalry to protect and maintain the overland mail and telegraph lines from Council Bluffs on the Missouri river, to San Francisco. Colonel Collins' command afforded ample protection from Council Bluffs to

the North Platte, a distance of 500 miles. On the west division Captain Lot Smith's company of Utah volunteers were the first to respond to this call, and were in the service from the last of April, 1862, till the latter part of March, 1863. Their assignment of service was from the North Platt, *via* Fort Bridger, to Salt Lake, six hundred miles in extent.

In the latter part of August, 1862, General Conner, with his command of California volunteers, entered Salt Lake Valley and established Camp Douglas, near the mouth of Red Butte canyon, about three miles east of Salt Lake City. He came ostensibly for the purpose of adding his forces for the protection of the mail and telegraph lines, but the records of that time show no protection was given to these lines of communication by the California volunteers. The latter part of the month of May saw the volunteers of Utah moving swiftly from point to point upon the mail and telegraph lines from the North Platte river and Independence Rock, extending their march along the lines of travel, protecting not only the mail and telegraph lines but the emigrants as well, who were journeying to Oregon and the mining regions of Idaho and Montana, giving ample protection to all; and so thoroughly was the work done that in the month of June, 1862, Ben Halliday, the mail contractor, declared that he would rebuild his mail stations and replace his coaches, teams, drivers and station men, as soon as the Utah volunteers had established themselves along these lines of communication, and Mr. Halliday faithfully kept his promise and early in July the mail coaches were again running without interruption on the route, and the telegraph lines had also been re-established by the Utah volunteers and these lines of communication were never again interrupted or broken during all the four years of the Civil War.

Lincoln, no doubt, foresaw the probability of Great Britain responding to the call of the Southern confederacy, made by Mason and Slidell, and this movement is proof that his foresight was timely. British subjects responded and sent out war vessels, the *Alabama* being the principal one, with other men of war to prey upon the United States shipping, thus endeavoring to aid secession by crippling the United States.

Hence, Lincoln determined to keep open communication overland, between the eastern and western seaboard, and in answer to his call the Utah volunteers, of 1862, and the California volunteers of the same year, in connection with Col. Collins' command from the east, were mustered into the United States volunteer army and ordered out for this special service.

The year of 1862 was an eventful one for the Union. The

war of the rebellion was on, and, although Utah was far from the scene of greatest activity Governor Brigham Young had already wired the following message to President Abraham Lincoln: "Utah is for the Union, and does not believe in secession." There was work to be done and defences to be made on the western plains to maintain the overland mail and telegraph lines, which had recently been established and were in operation from the Missouri river, in the region of Council Bluffs to San Francisco, California, and Lincoln felt it was imperative that these lines of communication be kept open, that the President might have all parts of the Union under his watchful eye. The Indians were already burning mail stations, destroying telegraph lines, killing mail carriers, and seeking to destroy these very important lines from the east to the west. Recent Indian atrocities had occurred in the region of the North Platte river and Independence Rock. At this time Abraham Lincoln through Adjutant General Thomas, of the War Department, telegraphed Ex-Governor Brigham Young to muster in a company of cavalry for the service of the United States for the protection of the overland mail and telegraph lines noted above. Brigham Young immediately returned the following answer:

"Great Salt Lake City, April 30, 1862.

*"Adjutant General Thomas, U. S. A. Washington, D. C.*

"Upon receipt of your telegram of April 27, I requested General Daniel H. Wells, of the Utah militia to proceed at once to raise a company of cavalry and equip and muster them into the service of the United States army for ninety days, as per your telegram. General Wells, forthwith issued the necessary orders and on the 29th day of April the commissioned officers and non-commissioned officers and privates, including teamsters, were sworn in by Chief Justice John F. Kinney, and the company went into camp adjacent to the city the same day,

*"(Signed) Brigham Young."*

#### *V. What Utah Stood for in the Civil War*

Our command consisted of two companies, A. and B., of 1st cavalry, Utah Militia, constituting a battalion of cavalry commanded by Major Lot Smith. Our commander enrolled as Captain Lot Smith with Joseph S. Rawlins as first lieutenant and John Quincy Knowlton as second lieutenant. The two companies included commissioned and non-commissioned officers, privates and teamsters, these teamsters giving prompt and efficient aid in all the duties of the expedition. Non-commissioned officers named as follows: Orderly, Sergeant Richard A. Atwood; Quarter Master, James M. Barlow; Quarter Master Sergeant, Ami Jackman; Sergeants; S. H. W. Riter, John P. Wimmer, Howard O. Spencer, Moses Thurston.



Corporals: Seymour B. Young, Newton Myrick, William A. Bringham, John Hoagland, Joseph H. Felt, John Neff, Andrew Bigler, Hyrum B. Clemmens; Horse Farriers: Ira N. Hinckley and John Helm; Sadler: Francis Platt; Wagon Master: Solomon H. Hale; Buglers: Charles Evans and Josiah Eardley; with privates and teamsters added, making 112 men in the company.

The famous Ben Halliday was the proprietor of the stage and U. S. mail line extending overland from St. Joseph, Mo., to San Francisco. These lines were paralleled by the Western Union Telegraph line, running side by side, and the two lines of communication, extending from between the two points above mentioned, were placed under the protection of Lot Smith's command of Utah volunteers. Colonel Collins' command consisted of volunteers from the east; and Colonel Patrick Edward Conner's command of California, volunteers, from the west.

Mr. Halliday sent the following message to Governor Young: "Thanks for your prompt response to President Lincoln's request to furnish Utah volunteers for the protection of the overland mail and telegraph lines." And he added, "just as soon as these Utah volunteers are located along the line, I will proceed to replace my coaches, horses, drivers, and rebuild and man the destroyed mail stations from the North Platte river and Independent Rock to Salt Lake City."

The following telegram dated from South Platte, was sent to President Brigham Young, from Captain Lot Smith, on June 24, 1862.

*"Camp, Independence Rock.*

"I had an interview with Brigadier General Craig, who has just arrived by stage at this point. He expressed himself much pleased with our promptness in responding to the call of the General Government, with the exertions we had made in overcoming speedily the obstacles on the road to reach this point and spoke well of our people generally. He also stated that he had telegraphed President Lincoln to that effect and intended writing him at greater length by mail, and I received later word that he had placed the whole of Nebraska territory under martial law. He also remarked that the Utah cavalry were the most efficient troops he had in the service, and he proposed to recommend that our service be extended an additional 90 days.

Respectfully,

*Lot Smith, Commander Utah Volunteers.*

See Whitney's *History of Utah*.

A subsequent communication from North Platte, dated June 27, ran as follows:

*"President Young:* I have just received orders from General Craig, through Colonel Collins, to return with my command to Fort Bridger to assist in re-establishing the mail and telegraph lines and stations from Green river to that point. Lieutenant Rawlins and command arrived here

yesterday. Owing to neglect of mail carriers, Lieutenant Rawlins did not receive my orders until eight days after they were due, consequently there has been no detail left at Devil's Gate. Lieutenant Rawlins left the station in charge of Messrs. Marchant and Wheeler, traders, who formerly owned the station that was recently destroyed by the Indians. This place is subject to our orders at any time.

"Col. Collins has shown himself a wise and efficient officer. He is decidedly against the indiscriminate killing of Indians, and will not take any general measure against them, save on the defensive, until at least he is aware by whom the offenses have been committed; and even then, not resort to killing until he is satisfied that peaceful measures have failed. Col. Collins and his officers declared that we were the best suited for this service, both men and horses being used to mountain life and knowing well the habits of the Indians.

"We have been assigned to Col. Collin's regiment, General Craig's division.

"I am, yours respectfully,

"Lot Smith."

The following important dispatch from New York, was received:

"September 28, 1862.

"The news of Pope's reverses was the theme of universal comment in England and regarded as most disastrous for the north. The *London Times* argues that the Federal Government is brought to the verge of ruin, and to a time when it is no longer able to execute the functions of government in Washington. The *London Star* considers the northern cause hopeless, because the emancipation of the slaves in the Southern States had not been proclaimed. The *Herald* thinks the North will do well to consider the expediency of making a compromise with the South."

I copy again from O. F. Whitney's valuable *History of Utah*:

"William H. Hooper, member of Congress, set out for Washington on the 25th of April, 1862, accompanied by Hon. Chauncey W. West and a mounted escort of cavalry under command of Colonel Robert T. Barton. Two days after Hooper and escort had left Salt Lake City, Ex-Governor Young received the following message from President Lincoln through Adj. General Thomas: 'You are requested to muster into the service of the U. S. a company of Utah volunteer cavalry, to arm and equip them immediately and send them east for the protection of the mail and telegraph lines extending from North Platte river below Independence Rock, on the old 'Mormon' pioneer trail to Fort Bridger.' Governor Young, three days after receiving this message, replied as follows: 'The officers and men have been sworn in and registered on their musterroll and are ready for marching orders.'"

# Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A., 1921-22

By Dr. George H. Brimhall

## Lesson XVI.—Large Families (Part I)\*

*Preliminary Statement.*—Next thing to existence is increase on this earth. All nature proclaims this fact, and God gave the first commandment in keeping with the laws of nature. Science and religion started out hand in hand. The story of the one and the commands of the other make parallel columns of the history of the world; each is the other in a different language; there is no difference except in interpretation.

Next to increase is improvement, and improvement means advancement in the direction of life, in the direction of liberty, in the direction of the pursuit of happiness.

If, in our pursuit of happiness, we diverge from either the line of life or of liberty the divergence makes impossible the reaching of the object of our pursuit. Any enjoyment purchased at the price of life's perpetuity, or liberty's gift, which is the privilege of obeying law, is paid for at the price of individual imbecility and race ruin.

The call of science, as a rule, is in the direction of revelation, but there is often a tendency to so over-emphasize minor considerations and non-essentials that the

chief objects are thrown into obscurity.

Eugenics is feeling its way; it is seeking for truth, and its application for the betterment of the race. Eugenics, the science of human husbandry, or the improvement of the human race through breeding, is not calling for smaller families among the inferior in any such high tones as it is calling for larger families among the superior. The Latter-day Saints, socially select as they are, and theologically elect as they are, have no occasion to be concerned with the fashionable hue and cry about birth control; they can well afford in this matter to "stand still and see the salvation of the Lord."

### *I. The Contribution of Large Families to the Happiness of the Individual.*

1. With capacity to carry it, the greater the responsibility the greater the happiness, else why seek leadership? The larger the family the greater the responsibility.

2. Large families develop courage in the parent, and the consciousness of courage is a form of joy.

3. Families inspire hope, in proportion to their size, and hope is happiness. If one child brings more hope than fear, ten children would bring relatively ten times more hope than fear.

4. As a rule, large families make it possible for each child to know what is meant by a brother's love and companionship, and a sister's love and companionship, and this requires a family group

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\*Note: This lesson has been advanced on the schedule on account of the social pressure of the problem of eugenics as affecting birth control.



containing at least two boys and two girls.

5. Large families furnish greater opportunity for training in the art of "living and let live," tolerating and forgiving. Child tyranny is quite impossible in a large family.

6. The large domestic group requires industry, which is the source of half our joys. The happiness of idleness is a delusion, to be often found in small families.

## II. *The Large Family Contributes to Community Welfare and Happiness.*

1. The family is the fundamental social unit. The community is a unity composed of social units. The stronger the units the stronger the community, and strength, as we have said in other lessons, is a source of safety, and safety is a condition of happiness.

2. Large families are centers of kinship and sympathy, which lessens the possibility of individuals becoming public charges. The family group is loath to let one of its number be put in the community charity line.

3. Family pride is apt to increase in proportion to the size of the group. Quality being equal, the larger the family the greater the pride. Family pride operates strongly against tendencies towards criminality. Many a person resists temptation through family loyalty, when his self-respect would not be sufficient to keep him straight. The criminal even changes his name to shield his relatives quite as often as to shield himself.

**III. *Large Families and Education.***—It needs no argument to prove that the production of children capable of being educated is of more importance than educating them. First the child and then the education. The emphasis of the paramount importance of the former does not detract from the intrinsic value of the latter.

Education is a process of acquisition, and it should be made a stimulus towards increase. It seems strange indeed that a class of per-

sons who are supposed to be the most highly trained in the selection of values should so invest their time, attention, and energy in making acquisitions for man that they neglect the perpetuity of man. The search now is for the cause of this dangerous discrepancy; is it in the individual or in the system? How far has the current cry of overpopulation been due to college sophistry?

The college graduate has been weighed in the balance and found wanting. Judged by what they have done they would wilfully let the race waste away. Statistics show that graduates from women's colleges produce and rear fewer than one child each. For this deficiency the women are not to be held chiefly responsible.

"Dr. Cattell's investigation of one thousand contemporary American men of science, all of which were probably not complete, however, shows that they have on the average less than two surviving children."—*Applied Eugenics*, Popenoe and Johnson. If the world be safe left to science, it is evidently not safe, left to scientists.

"The spirit of the world is contagious. We cannot live in the midst of such social conditions without suffering from the effects of their allurements. Our young people will be tempted to follow the example of the world about them. There is already a strong tendency to make sport of the obligations to marry. Pretexts of ambition are set up as an excuse to postpone marriage till some special object is attained. Some of our leading young men desire to complete first a course of study at home or abroad. Being natural leaders in society, their example is dangerous, and the excuse is one of questionable propriety." It were better far that many such young men never went to college than that the excuse of college life be made the reason for postponing marriage beyond the



proper age. *Gospel Doctrine*, Pres. Joseph F. Smith, page 353.

**Social Aspect.**—The very thought of curtailment of increase from selfish motives is degenerative. We may seek excuses behind the influences of economic factors, such as are set forth by Poponoe and Johnson, in *Applied Eugenics*, pages 274-275: First, it costs more to clothe children than it used to; second, it costs more to feed them than it used to; third, the cost of medical attention has increased; fourth, the cost of domestic labor is greater; fifth, the standards of education have risen steadily. Nevertheless, our increased facilities of production should more than offset our needs. Consider the courage of that peerless patriarch of modern Israel, President Joseph F. Smith, whose judgment, as to values, is worthy the attention of the lawmakers of nations.

"There has, however, of late arisen a condition in our social life that is working against the divine requirements of motherhood. Men and women plead the enormous increase in the cost of child bearing. The requirements for motherhood, in matters of doctors' fees, nurses' bills, and hospital charges, are so great as to discourage men and women of slender means. The burden of such expenses are certainly becoming great, and if they are likely to stand directly in the way of God's requirements, something should be done either to remove them or mitigate them, and some means should be provided that will protect the family and the nation against destruction. It is a problem well worthy the attention of our law-makers, who appropriate generously in matters that are insignificant when compared with the health, wealth, and physical prosperity of the nation that encourages the birth of children."—*Gospel Doctrine*, pages 362-3.

While much good may be extracted from the findings of eugenics, the Latter-day Saints have too much light to accept as truth the unapproved and popular theory "that man has risen from the ape, chiefly through the action of natural selection." *Applied Eugenics*, Popenoe and Johnson, page 117. Neither will the Latter-day Saints accept without reserve the idea that there is any danger of the earth becoming populated with beings of whom it were better had they never been born. Their optimism concerning the progressive conquest of the best, and our faith in a divinity that shapes our ends, protect us from the fear of degeneracy or racial extinction.

**Story.**—There came to Provo an advocate of child-birth curtailment. Wherever she found what to her was an overgrowing family, she proceeded to turn on her X-rays of information for the suspension of increase. One promising young mother sent the officious reformer to the father of the growing group with the remark, "See him, I am happy with things as they are going."

The birth-control advocate next called upon a lady of wealth who had five husky youngsters and explained to her the danger of deteriorating family blood through having too many children, but she found herself face to face with a duplicate of the mother of the Gracchi, who informed the reformer (?) that children are jewels, and that women are fond of jewels.

The birth-control advocate next placed her case before a daughter-in-law of the late Mariner W. Mer-

rill, and warned the lady of the growing group against the danger of incapacitating children by over child-bearing, and of the unwisdom of placing economic obstacles in the way of their getting an education. And when the young mother informed her of the fact that the husband of the household was one of the twelve children of his mother and told her of the number of college graduates in the family of which he was a part, the pseudo scientist immediately listed the Merrill family as an exception to the rule. And had she been told of the high college rate standing of the state of Utah she would have listed uncivilized Utah as an educational exception. And had the forerunner of folly become up-to-date in her information before starting on her mission, she would have advocated capacity increase among the class of people who gave her such an unwelcome reception, and she would have known that with rare exceptions every child born of goodly parents is an asset to society, regardless of the number of elder brothers and sisters it may have. The real assets of individuals or institutions are sources of joy and factors of happiness.

*Conclusion.*—Gathered from the

four corners of the earth, the chosen of the Lord cannot be stampeded on to the highway of race ruin, from large families to small families, and from small families to no families.

### *Questions and Problems*

1. What are the parental advantages of having a large family?

2. What individual chances for development has the child of a large family?

3. Show the stabilizing social influences of large families.

4. Give instances to show that the Latter-day Saints' educational ideal does not require a choice between college training and a family, but provides for a college education with a family.

5. What is the minimum size of an ideal family?

6. How does the college graduate endanger education by failing to produce and rear a family.

7. Why should it be the ambition of college graduates to produce larger families than any other class of people?

8. Discuss the proposition: As an asset to the race the person who transmits the capacity to *get an education* is greater than the one who gets the education and fails to transmit that capacity.

9. Which are we most in need of, laws premiumizing large families among the fit, or laws preventing the reproduction of the inferior human species? *References:* Special valuable reference on eugenics: First two articles in the *Scientific Monthly*, November 1921.

10. Show that in the rearing of large families, we keep the commandment, "Honor thy father and thy mother."

### *Lesson XVII.—Large Families (Concluded)*

*Theological Aspect.*—First of all there are spirits in the spirit world who are entitled to earth life. They were sufficiently faithful and loyal in their premortal state to merit being "added upon" by having a body, a mortal body, as an instrument of progressive enjoyment,

which could not be obtained without that body.

The first command, to the first couple, had behind it the keeping of this promise made to the spirits in the premortal state. This first mission given to man made him the caretaker of the tree of eternal

race life, and for him to let it perish through neglect would be to nullify the solemn pledge of divinity to multitudes yet unborn. As to whether the quality of perfection of the body is in any way conditioned by the conduct of the spirit in its ante-mortal estate, we may consider the man blind from birth whose case was presented to the Savior with the question, "Master, who did sin, this man or his parents, that he was born doctrine of a free agency in the question could not have been one committed in the flesh, and the Master seems to have accepted the question as consistent, for in his answer he said, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." John 9:2-3. Christ not only answered their question in full, but he taught the doctrine of a free agency in the spirit world later declared to the Prophet Joseph, (Doctrine and Covenants 29:36) through which spirits could accept a mission of carrying a physical handicap to further the purposes of the Lord. In this one particular, the privilege of being born on earth, the spirits were all made equal, notwithstanding the fact that they varied in their intelligence and perhaps in merit, each received a fulness of reward. Pearl of Great Price, Book of Abraham 3:18, 19.

When man went forth from the Garden of Eden, he took with him the fire of conscience, and the torch of race life. The first he was heroically to pass on with no diminishing flame, the second he was

to rekindle in posterity with no lessening glow.

In becoming the progenitor of a being in the likeness and image of God, man approaches nearest to creatorship, and in fathering and mothering the divinely fashioned offspring, the man and woman receive training fitting them for divine comradeship in joyful expanding service. Neither quantity nor quality alone, but both are considerations in posterity. The promise to Abraham was not limited to leadership, it included the posterity of countless legions. His blood was to be widely sprinkled, his intelligence was to rule, and an affinity between his blood, or physical progenitorship, and the Holy Ghost should persist.

Regeneration is provided for in three ways; first, through the judicious mating of the best with the best, the good with the good; second, by consistent capacity increase; third, by companionship with the Holy Ghost, which gives gifts unto men, even the gift of physical regeneration through stimulating the noble blood strains in the individual and throwing into the background and ultimately eliminating the low blood strains in the individual, and placing him on a higher level of progenitorship, through which posterity may inherit the transmissible qualities of the nobler ancestry. See Joseph Smith, *Compendium*, page 268-269.

Baptism by the Holy Ghost is rebirth spiritually and works a physical remaking. Every experience had under the inspiration of



the Holy Ghost, whether it be in secret prayer, Sunday school lessons, or temple ordinances, is a process of eugenic improvement, as well as one of spiritual growth. To have a desire for and to put forth effort in rearing large families is to be in harmony with God in one of the great fundamentals of life, and harmony with God is one of the three great conditions of happiness, the other two being in harmony with self, and in harmony with society.

Every marriage performed in the temple of the Lord with righteous intent and proper authority is the foundation of an eternal family government, and, other things being equal, the greater the citizenry of that government the greater that government here and hereafter. Children inherit from their parents, and parents who are eternally wedded inherit their children in the world to come, and the size of the family circle in the hereafter will have a bearing upon the joy and happiness of those to whom that family belongs. Intelligence and offspring carry over as eternal riches, and the glory of God is not only intelligence but intelligences.

The idea that large families deteriorate the stock is scientifically untrue, and theologically falacious, as is also the theory that children born of parents late in life are inferior. Neither Jacob, Joseph, nor Benjamin were inferior.

It is not improbable that many of the most far-seeing and highest grade spirits are yet unborn, held back, perchance, from choice or some special divine purpose.

It is beyond question that we are engaged in a "great and marvelous work" and its greatness is increasing every day. The intelligences of which we would be parents are entitled to bodies through which they can most efficiently fill their mission, and while the best of us may expect to have our share of responsibility in providing for the mediocre and even the inferior, taken all in all, the better the preparation through sex selection, right living, and spiritual stimulation, the greater the preparation for the high grade spirits, and possibly the greater the certainty of having them come through our lineage. It would seem that a people whose destiny is to lead the world should draw from the ranks of leaders in the spirit world.

As to the spiritual danger of interfering with the migration from the spirit world to earth, the following is a patriarchal warning:

"Young men want to get homes that are palatial, that are fine in all their appointments, and as modern as anybody else's before they will get married. I think it is a mistake. I think that young men and young women, too, should be willing, even at this day and in the present condition of things, to enter the sacred bonds of marriage together and fight their way together to success, meet their obstacles and their difficulties, and cleave together to success, and to cooperate in their temporal affairs, so that they shall succeed; then they will learn to love one another better and will be more united throughout their lives, and the Lord will bless them more abundantly. I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs where husband and wife are in

possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that, I believe this is one of the greatest crimes of the world today, this evil practice. *Gospel Doctrine*, Joseph F. Smith, page 349.

### Questions and Problems

1. Show that having a large family was one of the great desires of Abraham. Pearl of Great Price, Book of Abraham 1:2.

2. Wherein do our Church educational institutions offer the best opportunities for high grade mating?

3. What are the conditions that make the rearing of children theologically obligatory? *Gospel Doctrine*, page 349.

4. Discuss the statement: The desire for, and willingness to produce and rear, large families bears psychic fruit that is acceptable to the Lord.

5. How many people who have no children prove the genuineness of their desire for a large family.

6. Discuss the statement: The glory of Godhood is not only intelligence, but intelligences.

### Lesson XVIII.—Agency

*Preliminary.*—In this lesson agency shall mean the privilege of acting for or in behalf of another. It shall mean deputized authority. In an act of agency the actor is more than himself; he is himself plus the authority conferred; he has a responsibility greater than that of his own; it is a cooperative responsibility.

All of his individual responsibility is added to by the responsibility of the source of his authority. However small or brief this authority may be, the exercise of it in righteousness is a source of joy; it carries with it the consciousness of being trusted as well as the feeling of elevation in power. The child sent on a message to speak for an older member of the family, or for the parent, has a sense of exaltation and a consciousness of importance above what he would experience in performing the same act without the family authority behind it. This condition was evidently behind the remark of the Savior

when he said to his mother, "Wist ye not that I must be about my father's business?"

Happiness flows through the delegation of authority with as much naturalness as the blood courses through the veins.

#### I. Agency as a Source of Social Joy.

*A. In Government.*—In absolute monarchies, where the throne is a family inheritance, the delegation of authority follows a line of descent from the monarch to the people, and if the imperial head is the embodiment of wisdom, courage, and kindness, the commonwealth will have happiness. In democracies the source of authority is in the people, who concentrate that authority and confer it on their elect, who become the state or the government, vested with power from the people to delegate authority for the protection and control of the individual, or of the citizen, and thus we have a government of the people by the people, a sort of group self control. The

great objective of it all is union and liberty, the first a condition of strength, the second a condition of freedom, both of which are high states of joy.

To eliminate the idea of the delegation of authority in government would relegate humanity to the realm of animal instinct, where impulse reigns and thinking has no place.

*B. In Business.*—In business the delegation of authority is the expression of financial faith. As in the family the man is made happy by having a child to trust, and the child is made happy by being trusted with agency; and as in government the people joyously elect leaders, and leaders enjoy the leadership, so in business does the principal enjoy having a trusted agent, and the agent enjoys having a trusting principal.

Business contributions to happiness is in proportion to its productive and distributive power, and it needs no argument to show that without the delegation of authority the business of the world in all its branches would lose most of its power to produce and distribute. Without some form of business agency the wheels of commerce would clog instantly and our industries would stand paralyzed.

*Spiritual Agency.*—Spiritual agency is authority to act in the name of Divinity, or the delegation of supermortal agency to mortals. In all cases of the delegation of authority the principal had two aims: first, the accomplishing of the work; second, the training of the agent. The apex of anxiety of

these two considerations is that the agent may become as the principal is, in strength and trustworthiness. The command, "Be ye perfect, even as your Father in heaven is perfect" could not be obeyed without opportunity to act for Divinity and with Divinity, and finally as a Divinity. Spiritual agency therefore is an indispensable factor in the growth of manhood towards Godhood, and the exercise of this agency is a process of character forging in which every hammer stroke is a part of the soul song, "Nearer, my God, to Thee."

Little wonder that Abraham, a born heir, sought the appointment of agency to act officially for the Lord. See Pearl of Great Price, Book of Abraham, 1:2-4. Christ recognized the principle that power accompanies the delegation of authority, when he ordained his chosen twelve before sending them forth. Matt. 10:1-20; Luke 9:1-9.

Divine agency is the link which officially connects the now with the hereafter, and the earth with the heavens; and mortality with immortality. Without it the performing of ordinance is a spiritual assumption and without ordinance religion becomes a mere theory of salvation. Satan lost his standing in heaven by demanding God's authority. Man climbs back to God through the exercise of God's graciously delegated authority, and the climb is not alone with man for "the man is not without the woman in the Lord," i. e., not as God. They, man and his complement, woman, not supplement, in a state



of oneness receive of a fulness of glory, perfect joy and complete happiness; a condition and position unreachable save through a successful experience with divine agency. "If you wish to go where God is you must be like God." All other roads of righteousness end outside the realm of Godhood, the priesthood path alone continues on to that high point of exaltation.

### *Questions and Problems*

1. To the consideration of what form of agency is this lesson limited?

2. Show how delegated authority helps the principal and adds to the agent.

3. What are the advantages of a wide distribution of responsibility?

4. Illustrate the indispensability of delegated authority in business.

5. How does the Lord prove his desire to share his power and authority with his children?

6. What educational object has the Lord in delegating authority?

7. Prove theologically that a man must have a woman to share the blessing of the Priesthood with him, in order to get the highest benefits of that Priesthood.

8. Discuss the saying of Elder Melvin J. Ballard, "The priesthood is not given to man for ornamental purposes."

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## The Snowstorm

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The night has come, and all the chores are done,

And now we circle 'round the open hearth—  
While out-of-doors the flakes fall one by one,  
They fall as silent feathers to the earth.

They dance along the shaft of window light  
Which slants across the garden and the lane;  
And we delight to watch that streak of white  
Till our warm breaths have dimmed the cold, dark pane.

All night the snow clouds shake their fluffy wings;  
And crystals flutter in their light descent  
To shape blanched structures 'mid hushed whisperings,  
Till all the whiteness of the sky is spent.

How clean and fresh the mantle o'er the ground,  
Each marbled roof, each smooth, enameled way;  
Then comes the echo of each morning sound,  
The chanticleer announcing light of day,

The muffled shov'ling of the trencher's spade,  
The tinkling of some sleigh-bells far away,  
And children's laughter as they romp and wade;  
Thus swells the village murmur, glad and gay.

On woodland slope, on town, on mead and fallow  
The clouds have shaken water, light and heat;  
And here, knee-deep, we villagers now wallow  
In Heaven's blessing spread beneath our feet.

*Laurence J. Sorenson*

# To "Cut Out" Tobacco is Business

*By Christen Hansen*

Some months ago I was walking alongside of two young men, one of whom said to me, "I understand you have quit smoking; is it true?"

I told him I believed it was, for I hadn't smoked for nearly two months, and I believed the hardest part of my battle was over.

He looked at me with a queer grin and said, "You will soon be so religious that wings will grow on you." However, most of my friends encouraged me, but I recognized the fact that this particular friend was making light of my effort to "cut out" tobacco, and for a few moments I didn't know what to say. After a second thought, I turned to him and said: "Religion alone isn't the cause of my action. To 'cut out' tobacco is business."

"Business?" he said, looking up.

"Yes; business, and I can prove it."

He then replied, "I can't see how that can have anything to do with business."

I then remarked something like this, "You work for wages most of the time, do you not? Before you accept a job you want to know what the business is, do you not? And if you find that the expense to 'rig up' to do that job will demand more money than the job will bring you in return, you wouldn't have anything to do with the job, would you?" He answered, "Yes" to the first two of these questions, and "No" to the last one.

I then proceeded, "If you went to buy a farm, you would first figure out how much it would cost you to live, then compute your state, county, village and school taxes, the interest on the money invested, your village water and irrigation assessments, hired help, and all other expenses. Then if your crop that the farm would produce would not suffice to bring you enough money to cover these expenses and a small dividend for your own work, you wouldn't buy the farm, would you?"

"No," replied my friend, "I should say not; that would be poor business. But what's that to do with tobacco?"

"I will come to that. You mean to tell me you will not have anything to do with anything that will not bring you a profit?"

"I want to see where I am really going to get ahead, or I don't want anything to do with it."

"All right! You smoke a package of cigarettes every day, sometimes more; that costs you 20c a package, and in ten years you will have smoked \$730 worth of cigarettes. How often do you smoke a cigar?"

He answered that he thought it would average two a week or more, and besides that, he stated that he chewed a little once in awhile also. "Your expenses, then," I said to him, "on the two would at least be five cents a day wouldn't it?"

"Yes; all of that."

"In ten years that would cost you \$182.50; the total, \$912.50 that you pay out in cash for tobacco in ten years."

"That isn't very much money," he said.

"Ten years isn't a very long time, either," I replied, "and that isn't all the expense. How long does it take you to smoke one of the cigarettes?"

"Oh, I don't know, about five minutes, I guess."

"What's your time worth?"

"Not very much now, but I received \$5 a day single handed when the war was on. It isn't worth now more than about \$3 for ten hours' work."

"Well, even at that, it costs you \$1,825 in ten years to smoke your cigarettes. When you are working for someone else you don't use your own time, either; you rob the man you are working for. You still have your cigars; it takes longer to smoke them than it does cigarettes, and then, too, it may affect your health. If you get sick, there's your doctor bill, and your wages while you are in bed. You fill the house with smoke for the rest of the family to inhale, and possibly that has been the cause of most of the sickness in your family, which has been a great expense. But your expense alone, which we have figured up, amounts to \$2,737.50. That is your expense for tobacco in ten years. Now you take a pencil and paper and figure out the profit!"

He refused to do it, and I don't blame him.

First cut out your own bad habits, and then assist your neighbor. If you always strive to do this you will find much joy in your labor.

Look before you leap,  
And don't go in too strong,  
It is better to sometimes creep,  
And you may never go wrong.  
Advance quickly, slowly.

*Mink Creek, Idaho*



# George Washington

By *Gweneth Gibbs*

Picture for a moment one of the bloodiest battles in the history of America; a battle between the Indians and the whites. Men falling on all sides; officer after officer being shot down. In the center of your picture place Washington, on his horse, giving orders to his men. Four horses fell from under him, twelve bullets pierced his coat, yet no one could hit him.

Several years later an old Indian chief appeared at the home of Washington, and this was his remark:

"I have come a long way to see Colonel Washington, for in the battle of the Monongahela, I singled him out from all the rest of the English, and fired my rifle at him fifteen times, directing my men to do the same; but no one could hit him. I was therefore persuaded that the Great Spirit protected the young man, and I ceased firing at him, and told my men not to harm him."

This superstitious reverence was not alone confined to the red skins, but intelligent white men believed that he bore a charmed life. Although Washington was in many battles, and at times came in contact with great dangers, he was never wounded, leading one to believe that there was a divine care about his life.

An interesting incident took place during Washington's childhood. His home in Virginia was only a few blocks from the shores of the Atlantic. It was his pleasure, day by day, to go down to the waters with his boy friends and watch the ships enter and leave the harbor. A love for the water grew upon him, until finally his one big ambition was to become a sailor. The thought displeased his mother, and she tried hard to discourage this growing desire. Then the day came when he pleaded once more with his mother to let him join the English navy. After her last refusal, he left home, heart-broken, and went to the shore to bid farewell to his more fortunate boy friends who were leaving as mid-shipmen.

Returning home, his mother noticed his downcast expression and asked:

"Are you sorry that you have stayed at home to make your mother happy?"

To which he replied: "Yes; mother, I am sad, but I should have been more sad had I gone with the knowledge that you were unhappy."

This awakens within us a feeling of sympathy and admira-

tion for the young boy; yet, it is not impertinent to wonder how many of us will live out in our lives the good impulses that come into our hearts toward our own mothers, who ever yearn for the happiness which came to George Washington's mother when her son made such a reply.

The chief aim of celebrating Washington's birthday should be to present stimulating ideals that may help each one of us in our development of good traits of character. Can we think of a more stimulating ideal in any great man than the unselfish devotion with which Washington gave his life's service for his country?

On leaving home in Virginia, he left all that was dear to him; his happiness was all buried with his loved ones. Many have criticized this great man, and said his work was all done for gain. But such people have judged only the outward actions, and have not known his real motives.

During the four years of conflict with the mother country, he was thrown into many hardships, and his life was always in danger. Yet, willingly he served his country without pay. Was this sordid gain? And after these years, although he longed to get back to his home in Virginia, his country could not spare him. They needed him as a guide. He served four years as President and still four years more. At last he realized his dream of home coming. But it was not for long, because death soon called him. I might add that at one time of conflict, during his term of presidency, a break in the nation was feared. It was suggested by many that the country be turned into a monarchy with Washington as its king. But this he firmly refused.

Many times his work did not show forth his motive. But people would never have criticized had they known the sincerity of his motives. We should judge men by their purposes, and intentions—not alone by their actions.

George Washington—how deeply that name has been revered in America, how highly it has been esteemed the world over. A typical tribute is the gift of Frederick the Great, in the form of a sword on which was inscribed, "From the oldest general to the greatest."

But with all the esteem and reverence attached to the name of Washington, there is no people that can so appreciate it as the Latter-day Saints, knowing, as we do, what the Lord has said both in the Doctrine and Covenants and in the Book of Mormon, concerning the beginning of our country's history.

Must we not, all of us, think of George Washington as one of those noble spirits, selected before the foundation of the world, to become a special instrument in the fulfilment of God's great purposes here upon earth?

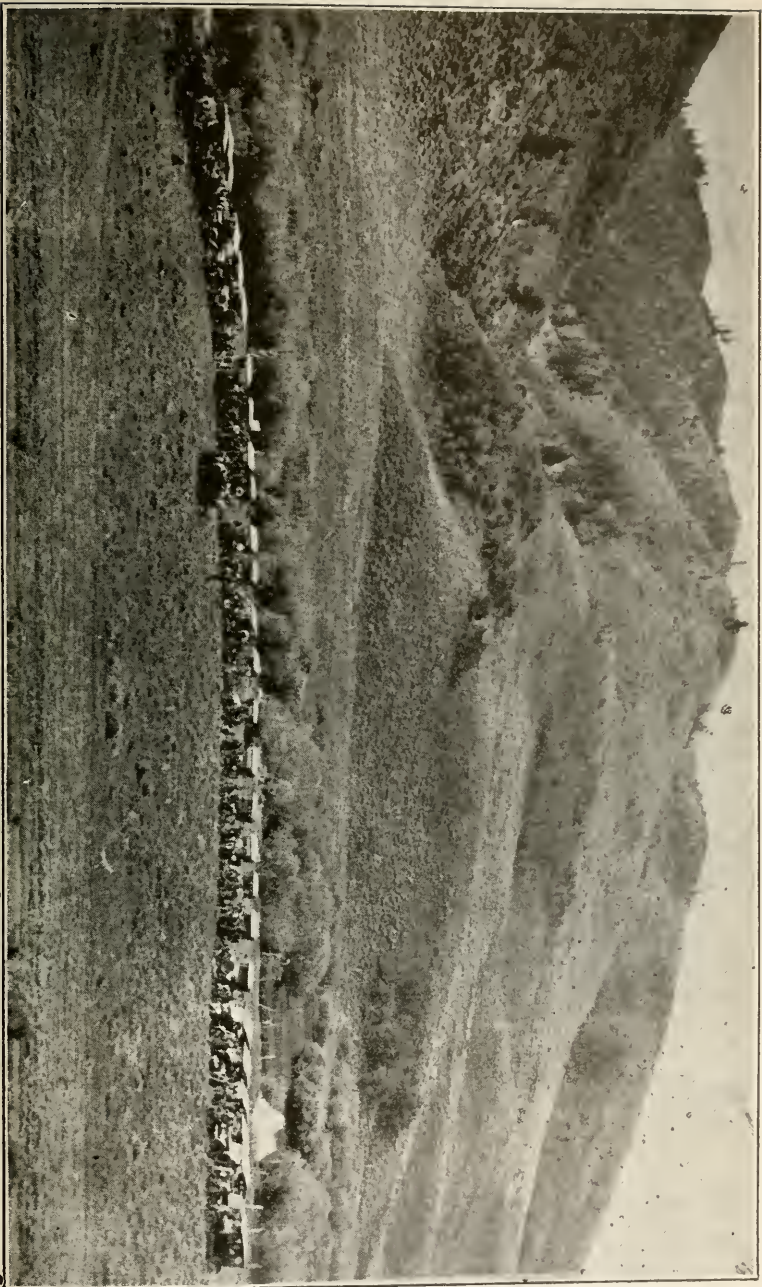
## From Blackburn, England

During the presidency of William J. Starkey, from June, 1919, to June, 1921, the force was very low in numbers as President Starkey had no help at all from Zion. He had several months alone in this vast thickly populated manufacturing section where only a small part of the people have ever heard anything about the "Mormons." Since June, 1920, there has been a gradual increase in the mission force, and Liverpool conference has been so strengthened that there are now ten elders from Zion. These men are free to spend their time with non-members if they wish, because each of the five organized branches is presided over by a local man, or branch presidency, who are capable of carrying on the work of the branches without assistance; but, on the other hand, give valuable aid in the different activities as missionaries. Everywhere the attendance at meeting is increasing and there is a gratifying improvement among the members in the living of the Word of Wisdom, payment of tithes, and observance of family prayers. Progress is being made in many directions, in spite of the industrial troubles which have racked England of late and which has interfered with street-meetings and the selling of literature as well as some other lines of work. Many of the people, including some of our members, have had very trying times as a result of the unprecedented trade-slump, but we are all trying to do what we can to help not only our own members but other worthy people who through no fault of their own are in distress. We know the solution of the nation's difficulties and recognize the fact that idle talk will not help and so with the help of the Lord we are trying to influence others to investigate the gospel of common sense, by putting its principles into our lives. I have used the pronoun "we," because in the Liverpool conference we have a fine team spirit, and although there are no "Stars" among us we are able by united effort to accomplish much.



The elders: Standing, Thomas G. Finch, Salt Lake City; Arthur L. Crawford, Enterprise; Q. David Hansen, Richfield, Utah; John H. Parkinson, Rexburg, Idaho; Sitting: George T. Patrick, Salt Lake City, Conference Clerk; James H. Western, Deseret, Utah; Wilford O. Woodruff, Conference President; Clayton B. Turner, Murray, Utah; Renald M. Jones, Henefer, Utah.—*Wilford O. Woodruff*, Conference President.

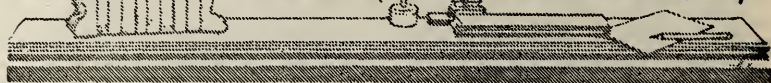




**MONTPELIER STAKE (IDAHO) FATHERS AND SONS' SECOND ANNUAL OUTING**

*On Cross Creek, in the mountains east of Montpelier, near the Wyoming line, June 28-30, 1921  
(See item on page 369)*

# EDITORS TABLE



## Ninetieth Anniversary of Prest. Charles W. Penrose

President Charles W. Penrose, missionary, editor, author, legislator, and Church executive, was born February 4, 1832, in London, England. He was baptized May 14, 1850; shortly thereafter ordained a deacon; on January 6, 1851, an elder, and immediately sent on a mission to preach the Gospel, in which work he spent ten years in his native land. Emigrating to Utah he settled in Farmington. Here he was ordained a seventy and one of the presidents of the 56th quorum. In the fall of 1864 the family moved to Logan, and President Penrose was called on a mission to England the following spring. His well-known poem, "O, ye mountains high," was written (1854) before his arrival in Utah, in 1861, and on this, his second mission, having seen America and learned the circumstances of the people "where the clear blue sky arches over the vales of the free," he was enabled to compare to some extent, as in the following poem, "Oh, England! My Country!" the conditions then prevailing in England and in America. While laboring in Lancashire, in 1866, as an ordinary missionary, he wrote the poem to the tune of "Erin Go Bragh." It is a comparison favorable to the land of the Saints, which thousands throughout western America will enjoy reading today, after the lapse of more than half a century since it was first published:

### OH, ENGLAND! MY COUNTRY!

*Tune—"Erin go Bragh"*

Oh, England! my country, I thought thee the fairest  
And happiest land on this life-teeming earth,  
I gazed with delight on thy world-famed old banner,  
And hailed thee with pride as the land of my birth.  
But that was in youth, when the chords of my spirit  
Were tuned to thy praise by no hand but thine own,  
But the voice of past years, with the scenes they have painted  
Have broken the spell that around me was thrown.

Oh, England! I view thee with eyes disenchanted;  
The spots on the face of thy beauty I see,  
And I hear, far above the shrill noise of thy boasting,  
The cry of oppressed ones who pant to be free.  
The wail of the starving, who beg but for labor,  
Comes loudly and mournfully, pleading in vain,  
And the pestilent holes where the poor herd together,  
Their million-voiced murmurs unite in the strain.



*PRESIDENT CHARLES W. PENROSE, WHO CELEBRATES HIS 90th  
ANNIVERSARY THIS MONTH*

*He was born February 4, 1832, in London, England; joined the Church,  
May 14, 1850; served as a missionary in England for ten years, and came to  
Utah in 1861.*

Oh, England! thy glory and might are departing,  
The world feels no fear at the sound of thy name,  
Thy rulers and statesmen are smitten with folly,  
And scheme but to cover each other with shame.  
The beauties and spirit of faith and devotion,  
That hallowed thy worship and softened thy pride,  
Are perished and gone, with the value of virtue,  
And naught but their names in thy churches abide.



I turn with disgust from the breath of corruption,  
 That covers thee o'er, like the fog of thy shores,  
 And my heart reaches out to my home in the mountains,  
 To Utah, the land which my spirit adores!  
 Where virtue doth flourish, and purity blossom,  
 The odors of Paradise shedding around,  
 Where poverty lives not, and bondage is banished,  
 And toilers are rich with the fruits of the ground.

Where all men are brothers, in unity striving  
 To conquer the evils that fetter the soul;  
 To live for mankind, to enlighten their darkness,  
 And free the whole world from oppression's control.  
 Where righteous men govern, where Zion is rising,  
 To spread forth her glory to every shore.  
 'Tis the rest of the Saints, and my home of adoption,  
 Oh, England! I'll call thee my country no more!

Notwithstanding his ten years of former missionary experience in that mission, he was sent into the field, but was soon called to preside over the Essex conference, then over the London conference, in both of which places he succeeded in converting many people to the gospel. He was later called by President Franklin D. Richards to labor on the *Millennial Star*, still in circulation—the oldest living publication in the Church, whose pages have been adorned for more than eighty years with the thoughts and ideas of the leading writers of the Church from Parley P. Pratt to Orson F. Whitney. Needless to say that during his incumbency, at this time and later, his writings persistently pointed the way to salvation through the restoration of the gospel of Jesus Christ to the Prophet Joseph Smith.

After three and one-half years absence he returned home, and was appointed a home missionary and a member of the High Council in Cache Valley. When President Franklin D. Richards established the *Ogden Junction*, in January, 1870, President Penrose was called to aid in the work, and became the editor of this lively, semi-weekly paper, which soon afterwards became an influential daily, in the Weber stake of Zion. He was ordained a high counselor, acted as home missionary, was elected to the legislature from Weber county, and served seven years as a member of the City Council, during all of which time his voice and pen were among the leading influences directing the development of the city and county.

President Brigham Young called him to assist in the editorial department of the *Deseret News*, in 1877, and three years thereafter, September 4, 1880, he was appointed editor-in-chief, making the paper a wonderful power in the affairs of the state. He became a member of the legislature of Salt Lake county, in 1879, and was re-elected in 1882. He labored as a home missionary in the Salt Lake stake, and on August 2, 1884, was chosen 2nd counselor in the stake presidency. In January,

1885, he went on a brief mission to the states, and from there was called on his second mission to Europe. He labored during that mission in nearly every part of the British Isles, presiding over the London conference, and, in company with President Daniel H. Wells, visited the continent, calling at Denmark, Sweden, Norway, Germany and Switzerland. Again his pungent pen enlivened the *Millennial Star*, and many persons were led into the Church through his missionary efforts. On arriving home he took up his work again on the *Deseret News* to which he had contributed many articles during his absence, and continued actively as an editor, writer, a home missionary, and a staunch defender of the faith for years.

On October 1, 1892, he had become connected with the *Salt Lake Herald*; and became its editor-in-chief in 1893, serving until the fall of 1895, when he was appointed to labor in the Church Historian's Office. He became assistant Church Historian in April, 1896, continuing until July, 1904, and it was while laboring here that he wrote *Rays of Living Light*, since circulated by the hundred thousands. On January 1, 1899, he again became editor of the *Deseret News*, continuing until December, 1906.

On June 30, 1904, he became a member of the Church Board of Education, filling the vacancy caused through the demise of Honorable James Sharp; and on the 7th day of July, he was unanimously chosen to fill the vacancy in the council of the apostles, occasioned by the death of Abraham O. Woodruff, and was set apart as one of the Twelve under the hands of the First Presidency and the apostles present, President Joseph F. Smith officiating. His calling to this position was accepted by the people as a recognition of ability, faith, and undeviating devotion to the Church—a well merited reward that met with hearty approval of the Saints the world over.

In 1906, he was called on another mission to Europe to succeed President Heber J. Grant in the presidency of the European mission. He took charge of the mission, December 1, 1906, and from that time until his arrival in Salt Lake City, June 11, 1910, was actively engaged in writing, preaching, teaching, and traveling, in nearly all the countries of Europe.

Space will not permit us to enter into the details of his masterful missionary labors; his popular and clear-cut writings on the first principles of the gospel; his visit to the East when he took a leading part in Washington, during the administration of Grover Cleveland, for the admission of Utah to Statehood; not to mention a list of his many doctrinal writings and editorials; nor his labors in the legislature of the state, where he was always at the front with ideas and progressive thoughts for the welfare of the people, economically, politically and otherwise.

He took special and active part in advocating the franchise for the women of the state.

He was chosen by President Joseph F. Smith, in 1911, as his second counselor, to fill the vacancy caused by the death of President John Henry Smith; and again to act as second counselor to President Heber J. Grant, in 1918; and on March 10, 1921, as first counselor to President Heber J. Grant, on the death of President Anthon H. Lund, in which position his influence has been strongly felt for the advancement and blessing of the people.

He is one of the truly great men of this day and generation—one of the few leaders in the realm of genius and intelligence, of whom men and women yet unborn will say, in years to come: "There were giants in the earth in those days." As a poet his songs have been an inspiration to the Saints to courage in the presence of foes; to endurance in the midst of trials, and to devotion and praise in the worship of God. As a public speaker he stands among the foremost expounders of the doctrines of the gospel. As a writer for newspapers and magazines, his mighty pen has proved a bulwark of defense and a tower of strength to the Church. In the councils of his brethren he has always been, as he still is, a wise counselor, a beloved guide, a faithful leader. As a Latter-day Saint, he stands, in the language of the Apostle Paul—an adornment of "the doctrine of God our Savior in all things." (Titus 2:10). One who has had the privilege of somewhat close association with him in newspaper work in years gone by said recently:

"He is barely twenty years ahead of me in age, but centuries in achievement."

Innumerable Latter-day Saints and friends will heartily join with the editors of the *Improvement Era*, and all connected with them, on this his 90th anniversary, in wishing him joy, happiness, health, and prosperity, and as many more years of usefulness as his big, warm heart, may desire, with each succeeding year brimful and overflowing with the rich blessings of the Lord.—A.

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## A Deserved Honor

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In the early part of December, 1921, Dr. John A. Widtsoe was officially informed of his election as a member of the Victoria Institute, known as the Philosophical Society of Great Britain. This is an additional and well deserved honor conferred upon Dr. Widtsoe, former President of the University of Utah. That learned body of international fame and influence is unique in certain conditions attaching to membership. Among



them, as appears from their constitution is the restriction that "only such as are professedly Christians are entitled to become members." Of course, high and recognized ability in science, philosophy and letters is required of those who are chosen as members of this learned body. But all these scholastic attainments are insufficient if the applicant is not a thorough Christian in belief, profession and practice. This appears from one of its objects as specified in its official publication: "To investigate fully and impartially the most important questions of philosophy and science, but more especially those that bear upon the great truths revealed in Holy Scripture; with the view of reconciling any apparent discrepancies between Christianity and science." Furthermore, it appears that other objects are: "To examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of philosophy proper, based upon faith in the existence of one Eternal God, who, in His wisdom, created all things very good."

Dr. James E. Talmage was the first life member of the Institute from Utah, and his membership dates from 1899. He has participated in the proceedings of the Institute in past years at its headquarters in London, and Dr. Widtsoe is now the second Utah scientist to be honored with membership in this august body.

The Lord Chancellor of England is the President of the Victoria Institute, and the reigning sovereign of Great Britain has been for many years its patron and honorary president.

It may here be remarked that while some very thoughtful people have shown their ignorance by declaring that the Latter-day Saints are not Christians, this great Victoria Institute has welcomed to its rank these two men of prominence among our people, and let it be understood that all, save those of Christian belief, are debarred. It thus happens that two apostles of the Lord Jesus Christ have received place in this august body of specifically Christian profession and character, and we feel that in honoring such men the great Victoria Institute or Philosophical Society of Great Britain is reaping honor for itself. We congratulate Dr. Widtsoe upon his new appointment.

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## Support the Law

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There are a great many men, we should judge from casual observance in mingling with the community, who have not yet learned to obey the law against smoking in public places. These same men would feel very much hurt, some of them, if they were told that they were breakers of the law and instigators of disorder and anarchy. They seem to think that a law which inter-

feres with their actions is not as valid as any other law which interferes with the illegal actions of other men. They scarcely stop to consider how very dangerous such an attitude becomes for the welfare of the community. All others who break any law take the same liberty, from their example, and argue that if a business man can break the law without being punished for it, all may do so. The result is that there is a great contempt for law and order which is a menace to the stability and well-being of the community. If it is illegal to smoke in public places, no man having at heart the welfare of the youth of the land and the community in general will smoke there, for if he does, he will show publicly that he has a contempt for the law—a very dangerous example! A loyal citizen will recognize that law and order are the pillars of good citizenship. If men were at liberty to break any law they did not like there would be chaos, disorder and anarchy as a result. Why then should not citizens who have the welfare of the community at heart, obey the law?

In *Current Opinion* for December 19, there appears under the title, "Sowing Dragon's Teeth" a selection from a splendid declaration unanimously adopted by the Judicial Section of the American Bar Association which bears very strongly upon prohibition, and by inference upon smoking in public places, and illegally selling cigarettes. We learn that there are actually leading citizens who would be insulted in case one should call them disloyal, but who break the prohibition law as well as the anti-cigarette law.

They appear not to have strength enough to obey the law, or if they have, do not show will enough to do so; and apparently do not contemplate the serious results following their illegal actions, thus setting an example to the community, young and old, of breaking the law.

We commend the resolution of the Judicial Section of the American Bar Association to the careful study of just such business men, citizens, and social leaders, and to all others who smoke and drink, and barter tobacco and liquor illegally. The report reads as follows:

#### *Sowing Dragon's Teeth*

"The Judicial Section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people; Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, law-

yers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide, they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

Read the above resolution once more, and pass it on to your neighbor.—A

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## Books

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*Essentials in Church History* is the self-explaining title of a splendid volume just off the *Deseret News* press, and published by the Church. The author is Joseph Fielding Smith, of the Council of the Twelve, and Church Historian. It is written with special view to the needs of priesthood quorums and students of Church history in our schools and auxiliary organizations, but is also well adapted to the requirements of investigators and Church members whose reading is necessarily limited to the essentials. In this treatise the author shows that the gospel plan of salvation, as declared by our Lord in the meridian of time, is eternal; that there was a falling away after the day of the apostles, and that the Church was then taken from among men. He discusses the Protestant reformation and the mission of Columbus as preparatory to the restoration of the Church. He then gives an account of the ancestry of the prophet Joseph Smith and relates the wonderful story of his call to the office of a messenger of the Lord in these latter days. The author then relates the history of the Church up to and including the administration of President Heber J. Grant. Interwoven with the narrative are numerous brief and clear statements of the doctrines of the Church, as embodied in the revelations received from time to time. In an appendix an explanation of the accomplishments and aims of the auxiliary organizations is given; also a list of the names of the Church authorities since the day of the prophet Joseph Smith, a list of stakes of Zion, Church publications, etc. A very useful index completes the work. The subject of Church History is second in importance only to Church doctrine. For this reason this book is a welcome addition to our Church literature. It is concise, clear, fluent in style, and full of information on every page. It is a book that no missionary, no Latter-day Saint, no student of Church history can very well afford not to include in his, or her, reading course.

*Dorian*, a new story by Nephi Anderson, is a neatly printed volume of 223 pages. Dorian Trent, the hero, is introduced in the first chapter, as a young man who starts out to buy himself a pair of shoes. The son of a widowed mother the incidents of his ordinary life are traced through a number of years until he finally discovers his life companion. Various temptations, sorrows, and ups and down, in his career, are related in a way to hold the interest throughout. As in all of Nephi Anderson's stories, there is a splendid underlying current of religious sentiment in the pages of the book. "Mormon" philosophy of earth-life and the hereafter is set forth in the teachings of a venerable character whom they call Uncle Zed. The girl heroine is Carlia and her rescue, and final setting straight, is one of the attractive themes of the story. The lives of both Dorian and Carlia teem with exciting, youthful episodes and sentiment that will attract young people. The book, as a whole, is of special interest to boys and girls, and



furnishes a class of reading which aims to teach the way of righteousness in attractive story form.

The *Malad Stake Messenger* has come to hand, six numbers of volume 1, which have been printed at Malad City, Idaho, L. D. Jones, editor; Dr. Thomas W. Richards associate editor. The little four-page paper is full of interesting religious news and instruction, gotten out especially for the people of Malad, though applying to all interested in religious thoughts and ideas. Local notices of meetings, priesthood, and organization work, are freely given. It ought to be a welcome help to people who keep in line with the progress in religious work of that stake.

## Messages from the Missions

### From Far Off Queensland

Elder Gerald O. Billings, Brisbane, Australia, October 28, reports gatherings held in the Queensland conference of the Australian mission, which were attended by Elder David O. McKay of the Council of the Twelve, and President Hugh J. Cannon, at which several inspirational talks were given in which religious problems were treated by the visiting brethren. Large congregations, consisting of both Church members and others, were present at all the meetings. The visit of the elders proved of great value in allaying prejudices, and the advice and encouragement given to the Saints and elders was far-reaching.



Missionaries and local priesthood, left to right, standing: James D. Howard, Thomas Dean, William J. Eyre, Laurus Anderson, John W. Orth, Charles C. Bell, William E. Waters, Conrad D. Trost, Vincent Gilbert. Sitting: William Laing, Ira J. Page, William E. Coleman, President Don C. Rushton, Elder David O. McKay, of the Council of the Twelve, Conference President Niels W. Oldroyd, Gerald O. Billings, John Gilbert, and Archibald Campbell. Front: Robert C. Water, and Allan Campbell.

### Lady Missionaries Doing Fine Work in Massachusetts

Elder G. Stanley McAllister of the Massachusetts Conference writes from Dorchester under date of December 28:

"Everyone is well and happy in this mission field. I am enjoying my

work immensely. At present there are five lady missionaries laboring in this conference located at Providence, Rhode Island, New Bedford and Boston, Massachusetts. They are doing an excellent work and many friends are being secured. Under their able direction the Relief Society and Mutual organization are thriving in this conference. The *Improvement Era* is a most valuable Church publication. It proves a wonderful asset to us in our work.



Left to right, top row: Della Braithwaite, Manti; Cleo Nichols, Pocatello, Idaho; Norma Cummings, Salt Lake City; Lilieth N. Smith, Salt Lake City, and the Joseph Smith Memorial Farm in Vermont, doing special missionary work in Boston during the winter months; Edith Williams, Logan, Utah.

### From the Land of the Southern Cross

It was recently the happy lot of the Australian Mission of the "Church of Jesus Christ of Latter-day Saints," to enjoy a visit from the authorities of the Church in the persons of Elder David O. McKay of the council of the Twelve, and President Hugh J. Cannon.

People of Australia, who have been members of the Church for years, have long looked forward to the time when they would have the opportunity of seeing some of the general authorities of the Church, and as the visit of the above mentioned brethren was the first time that this land was ever visited by an apostle of the Lord, the event was of no small consequence. Saints from near and far with their friends came to the several conference headquarters to meet the distinguished guests. During their stay in the land of the "Southern Cross" all the conferences of the mission, with the exception of West Australia, were visited. This necessitated some four thousand miles of travel. They were accompanied throughout their journeys by President Don C. Rushton, who, with his good wife, is now filling his fourth mission, the second to Australia. The visit and asso-

ciation of the brethren from Zion was very much enjoyed and appreciated by the elders and Saints of the Australian mission, and was the means of instilling renewed life and enthusiasm for the work of the Lord into the people of this land. Their words of advice and instruction will long be remembered and cherished by all who came in contact with them. In Sydney, which is the headquarters of the mission, the New South Wales conference held conference, and a large body of Saints and investigators were in attendance. The discourses, by Elders McKay, Rushton, and Cannon, were highly inspirational, and the power of the Lord was keenly felt by every one. The accompanying print is a picture of the elders who were in the New South Wales conference at the time:



They are, left to right, sitting: William L. Jones; Mission President Don C. Rushton; Mrs. Don C. Rushton; Elder David O. McKay; President Hugh J. Cannon; William W. Horne; standing: Conference President Marion G. Romney; Charles Cowen; late Conference President Robert K. Bischoff; Sterling Johnson; Robert H. Andrus; Raymond P. Nelson; and Lorenzo F. Hansen.

The *S. S. Ventura*, which arrived in Sydney on the 29th of November brought to us from Zion the following elders, Terah L. Black; David M. Paskett; W. D. Frances; Byron Collett, and Paul B. Cragun. This places more elders in the Australian mission than there have been for some time; and, with the assurance that in the near future we will receive more from home, the work in this end of the world is taking on a more encouraging outlook, and many friends are being won and some few are applying for baptism. In conclusion let me say that, judging from the attitude of the Saints and elders in the Australian mission, some big things are forthcoming during the year of 1922, under the able direction of Mission President Don C. Rushton.—*Marion G. Romney*, Mission Secretary.

### Several Sunday Schools and Branches in Mississippi Conference

Elder Victor A. Olsen, president of the Mississippi conference, writing from Meridian, January 8, says: "We have had added to our ranks Sister Hattie M. Bitter of Salt Lake City, the first lady missionary who has ever labored in this conference. The Meridian Saints appreciate her very much, and her enthusiastic labors are producing good results. We have fourteen elders traveling in the country districts of this conference, and their fidelity and integrity in the work is well illustrated in the fact that we have several well established Sunday schools and branches, and have distributed many *Books of Mormon* and much other literature. Many meetings are being held and are well attended, notwithstanding the wave of indifference sweeping over the country regarding things spiritual."





Missionaries left to right: Ray T. Lindsay, Ogden; Hattie M. Bitter, Salt Lake City; Victor A. Olsen, conference president, Ogden, Utah.

### The Aalborg Branch on the Map Again

Thorleif Jacobsen, writing from Aalborg, Denmark, November 26, encloses a photo of the branch Sunday school, taken October 30, 1921. At that time there was just one missionary present—President J. H. Jorgensen, Huntsville, Utah. "There are now, including President Jorgensen,



three elders laboring in the Aalborg branch: Thorleif Jacobsen, Weston, Idaho; Owen C. Poulson, Levan, Utah, who arrived in the early part of November. Many of the Danish people are very friendly toward the message which we have to deliver, and we hope for the speedy revival of the work in this conference of the Danish mission."

# PRIESTHOOD QUORUMS' TABLE

## The Aaronic Priesthood

### *Preparation, Ordination and Training of Young Men (Continued)*

#### *The Deacon*

15. *The Candidate*—Several months before a boy becomes twelve years of age he should be considered a Candidate for the Aaronic Priesthood. The Bishopric should have an interview with him in the presence of his parent preferably in their home. They should appreciate the privilege and blessing in the proposed ordination and should be informed that before being given the office of Deacon certain requirements will be made of the boy.

16. *Requirements Before Ordination*—The Candidate should be about twelve years of age; there should be full understanding and hearty co-operation on the part of the parents; the boy should be clean in body and thought, observe the Word of Wisdom and be free from profanity.

17. *Examination*—This should not be too formal nor too technical, but more in the way of a discussion or an interview between the Candidate and the Bishop, perhaps in the presence of the parents. As far as possible he should realize the sacredness and privilege of the ordination, and that in accepting this honor he will be expected to magnify his calling by laboring in the service of the Lord under the direction of the quorum presidency and the ward Bishopric.

18. *Nomination*—When the Candidate is worthy, his name should first be presented to the Deacons' quorum and then to the general Priesthood. When he has been accepted by the Quorum and the general Priesthood of the ward he should attend, in company with his parents and friends, a sacramental or fast meeting, by special invitation and appointment by the Bishop. The Candidate should sit on the stand. His name should be submitted to the congregation for approval, in harmony with the word of the Lord Doc. and Cov. Sec. 20. The Bishop should address the congregation somewhat as follows:

19 "This brother (or these brethren, mentioning the name or names) has fulfilled the requirements and is considered by the Bishopric to be worthy to receive the Priesthood, and to be ordained a Deacon. He has expressed a willingness to honor and magnify the calling. We are satisfied that he is worthy, that he observes the Word of Wisdom and is free from profanity. He has been accepted by the general Priesthood of the ward and we now present his name for your consideration and recommend that he be ordained a Deacon."

While the Bishop is making the nomination the Candidate should stand at his side.

20. *Ordination, Assignment, Enrollment and Certificate of Ordination*—The ordination should be attended to in the sacramental or fast meeting. A relative, preferably the father, may assist as the Bishop may direct. Immediate assignment should be made to the quorum, the officers instructed publicly to enroll the Deacon, and he should be invited to attend the next quorum meeting, which is his training class. At once, after ordination, the Ward Clerk should issue a certificate of ordination and deliver it to the Deacon with instruction that he carefully preserve it for future use.

21. *How Long a Deacon?*—The Deacon should serve about three

years, during which time he should get a thorough understanding and training in his privileges and duties, and a knowledge of the preparatory gospel.

**22. His Activities**—The Deacon will receive instruction and practice in (1) passing the Sacrament, (2) acting as door tender and usher, (3) collecting fast offerings, (4) helping provide fuel for widows, (5) assisting the janitor in and around the meetinghouse. He may assist Candidates in their preparation for the Priesthood, and take up a real missionary labor with neglectful and careless boys, act as aid to the Bishop and render other special service in the ward.

**23. Duties**—The faithful Deacon will honor the Sabbath Day, observe the Word of Wisdom and Law of Tithing and be present at tithing settlement. He will observe the monthly fast and attend Priesthood and Sacramental meetings, Sunday School and Mutual. He is expected to attend to his secret prayers night and morning, to ask the blessing upon the food, and to take part in prayer in the family circle and in his quorum. He will be expected to obey his parents and to respect Church and civil authority.

**24. Course of Study for Three Years**—The above activities and duties, as well as his course of study to be followed in the quorum class, will be thoroughly covered in outlines prepared especially for Deacons. From these lessons he will learn something of the standard Church works, the history of the Church and the first principles of the gospel. He will get considerable practice in re-telling gospel stories and in praying and singing in his quorum, all looking forward to preparation for the mission field. He should commit to memory many quotations and choice selections from the standard Church works. The class study for the Deacon covers three years. The quorum will follow but one year's outline at a time, but it may be the first year for some members, the second for others, and the third for still others.

**25. Advancement**—When a Deacon has served faithfully for about three years he should be fully prepared and otherwise worthy of promotion from the office of Deacon to that of Teacher.

### *The Teacher*

**26. Requirements**—Before ordination to the office of Teacher a young man should have served faithfully for about three years in the office of Deacon. The quorum records should show that he performed the duties assigned him, that he took part in all Deacon activities, and that he has satisfactorily completed the course of study. (See paragraphs 22-24.)

**27. Candidate**—The Bishop will decide when a Deacon is worthy to hold the office of Teacher, and so notify the parents. In an interview with the Deacon and his parents, the Bishop should tell them that before ordination the young man must pass an examination covering his activities and development since he received the Priesthood.

**28. Examination**—This interview or discussion between the Bishop and the Candidate might well be held in the home with the parents. The Bishop should satisfy himself of the young man's clean living, that he has magnified his calling as Deacon, and that he is worthy of advancement. He should appreciate the privilege and be willing to discharge the added responsibilities of the higher office in the Priesthood. The parents should feel honored and cooperate earnestly in their son's further progress.

**29. Ordination**—This should be conducted in the same manner as the ordination to the office of Deacon. (See paragraphs 18-20.) The parents and friends should be present. This promotion is an important event in the young man's life.



30. *Privileges*—Additional responsibilities come with the new office. According to the word of the Lord, the Teacher is to watch over the Church, to mingle with and strengthen the members, and to see that no iniquity exists; that there is no backbiting or evil speaking, and that the members meet together often, and that they do their duty.

31. *His Activities*—The Teacher may act in any office or calling in which he has acted as Deacon, as the Bishop may direct. The Teacher should now be given opportunity to assist in the teaching of some gospel class, to get experience in public speaking, praying in public services, and in conducting some of the exercises in meetings. He should be assigned districts in the ward where he will accompany and assist the visiting teachers. He will assist the Deacons in their training and class work. While the Priests are officiating at baptism, the Teacher may be present and be of some assistance. He should attend tithing settlement.

32. *Course of Study*—Outlines covering three years of study will be provided. These lessons will continue the study of the standard Church works, the history of the Church and the teachings of the gospel, with the special aim of preparing him to teach and labor among Church members.

33. *Advancement*—When a Teacher has served faithfully for about three years he should have completed the course of study and be fully prepared for, and otherwise worthy of, promotion from the office of Teacher to that of Priest.

### *The Priest*

34. *Preparation and Requirements*—The preparation for the office of Priest is the teaching and training received by the young man while Deacon and Teacher. Before ordination to the office of Priest a young man should have served faithfully for about three years in the office of Teacher. His attendance at Priesthood meetings, activities in quorum duties, and progress in the course of study, will be checked from the quorum records. The performance of these duties and completion of the outlines will be required. (See Par. 22-24 and 30-32.)

35. *The Candidate and His Examination*—The Teacher who has fulfilled the requirements will be designated a Candidate for the office of Priest. The Bishop will so notify the parents. The Bishop will visit the Candidate and, in the presence of his parents, should discuss his quorum record since he became a Teacher. The Bishop should satisfy himself of the young man's worthiness and preparation for advancement. The Candidate should express a willingness to magnify the new calling, and all should be happy that he is now to enter the highest office in the Aaronic Priesthood.

36. *Ordination and Privileges*—The ordination should be conducted in the same manner as the previous ordination. (See paragraphs 18-20). The young man now comes under the direct supervision of the Bishop, whose duty it is to sit in council with the Priests and direct their training and activities. He now has the authority to administer the sacrament and to baptize. He will also have greater opportunity to teach the gospel, both in public and in private. (Doc. and Cov. Sec. 20)

37. *His Activities*—The Priest may act in any office or calling of the Deacon or Teacher, as the Bishop may direct. He may be called upon to administer the sacrament, to baptize; to assist in the class work and training of the Deacons and Teachers; to take part in cottage and public indoor and outdoor meetings; special labors should be assigned him by the Bishop, in the care and protection of Church property. He will have opportunity of visiting the Saints and explaining the gospel in preparation for the Melchizedek Priesthood and laboring in the mission field.

38. *Course of Study*—The Priest will be provided with a three years' course of study which will be a continuation of the lessons on the standard Church works, the history of the Church, and the principles and doctrines of the gospel, with the completion of which he should be established in the faith and fully prepared to go into the mission field.

As already stated, this outline is to serve as a guide for Bishops in the teaching and training of young men in the Aaronic Priesthood. If modifications are necessary to meet local conditions, they should not detract from the spirit of the suggestions. The definite purpose is to instil in the hearts of young men a true love for God and man.

The Lord's plan provides for preparation of the young man for efficient service in the Melchizedek Priesthood and to fill his place with dignity in the Church. This is so important that the Bishop should call the most capable men in the ward to assist in the work.

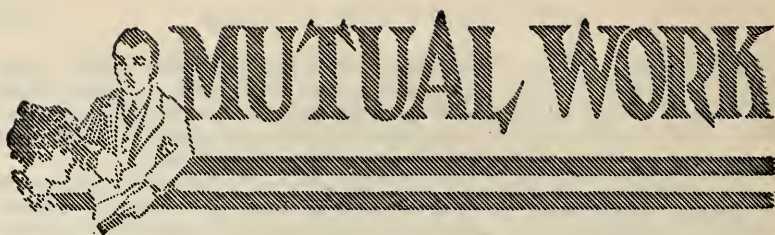
The outline is submitted with a prayer to our heavenly Father that he may inspire those who are responsible for the training of the youth of Zion. If the suggestions are followed under the guiding influence of the holy Spirit there should be established within the youth's heart faith in God and a testimony of his great latter-day work.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3:5.

## Montpelier Stake Fathers and Sons' Outing

held June 28-30, on the Cow Creek, in the mountains east of Montpelier near the Wyoming line. One hundred sixty-eight people spent three delightful days together here from the cares and routine of daily life. Games and sports mornings and evening! Fishing daily in the creek and adjacent tributary streams. The morning and evening assembly consisted of short religious ceremonies, raising and lowering of the flag, talks and stories. The party was transported in 32 automobiles and one wagon, all under direction of the Young Men's Mutual Improvement Association of the stake, and personally in charge of stake superintendent Roy George. From the large attendance and enthusiasm of the excursionists, the Fathers and Sons' movement is gaining popularity, not only in Montpelier stake, but wherever it has been observed, and many thousands of fathers and sons, during the past summer, enjoyed themselves in these outings. (See picture, p. 353.)

*The offer of a Temple site in California was declined* by the Council of the Twelve, Dec. 15, because of the present financial circumstances. It was made on the condition that a \$500,000 structure be erected on the lot. The proposition included six acres of ground located on Grand View boulevard in Ocean Park heights. The Church, if accepting it, obligated itself to cooperate with the Culver company in pushing a colonization scheme whereby 160 acres surrounding the proposed temple site should be settled by "Mormons." Although the acreage offered by the Culver company is most advantageously situated it is only one of several locations which have been offered to the Church recently for the erection of a temple.



### Advanced Senior Department

Are the officers continuing their efforts to get a large attendance in this class? If not they are missing an opportunity to strengthen the Mutual and to uplift the people. It is a splendid thing to get and keep the student attitude toward life—always learning by thinking, by asking and answering questions. Those who participate in this department will keep growing and will be better able to solve the affairs of every day life.

All are seeking joy, hence this year's course, "Sources of Joy and Factors of Happiness" has a universal appeal. Cleanliness, Health, Helpfulness, Ideality, Leisure, Suspended Judgment, Sincerity, Art, Literature, Music, Science, Optimism, Self Correction, Thrift, Work, Opposition, Obedience, Agency, Home Coming, Neighborliness, Patriotism, Large Families, Broad Mindedness, Many Sidedness—what an inviting galaxy of subjects! Who can afford to miss the development that will come to those who study and discuss them?

This course is a boon to young parents who feel that they need so much help in their home making and child-rearing problems. Then, too, it is an excellent thing for parents, whose children are grown, to mingle with them in their study and in their play. The fathers and mothers who attend Mutual with their sons and daughters are tightening the bonds of love and understanding, and are welding several links in the chain that binds them together. The topics discussed in this class point out the way for making more beautiful and happier homes and opens new fields for improved conversational power. Constant effort should be put forth to bring in all who can and should be members, and to get all who attend actively to participate in the discussion of the subjects.

### Junior Department

Every wide-awake boy is keenly interested in a good dog story. There is such a story in this year's Junior manual, Lesson XII, wherein is told how a kind Providence saved a good man's life through the means of a dog. If there is any boy-scout leader, or any teacher of the Junior department who has not given to the boys in his charge this story with all that it teaches, he has missed a rare opportunity.

There are other stories, too, in this Manual which may and should be used to carry to the boys a love of the outdoors, to acquaint them with the spirit of the Pioneers of this western country, to show them the nobility of faithfulness to trust, and to prove to them the protecting care of our Father in heaven over his children. Every story in this manual has a message which should be delivered to the boys. Surely, no boy leader is justified in neglecting this material, provided for him by the General Board, and which is so readily to his hand.

### New M. I. A. Superintendent in California

The Christmas number of the *California M. I. A. Booster* announces the release of Elder Claude C. Cornwall as Superintendent of the M. I. A. of that mission, and the appointment of Gustive O. Larsen to succeed him



as Superintendent of the California mission Mutuals. We quote from the *Booster*:

May the New Year bring joy and prosperity and continual growth and development within our organizations. We have reason to be proud as we review the progress of the past year, and happy as we look forward to the eventful future which awaits us. I believe our Mutuals have caught the true M. I. A. idea: the spirit of service. In our organization is the opportunity to bring expression from our young people; to cultivate their talents; and to get to establish them with a testimony of the truth. Another element of equal importance is the spirit of sociability. The motto suggested by Miss Anderson of Oakland, "More Intelligent Amusement," is an excellent guide. We have in our care the young men and women who will be our leaders in a few years. We must prepare them to be real leaders, to be clean, intelligent, loyal citizens, and true Latter-day Saints.

The close of the year brings with it the completion of a great task of organization. Over three states today stretches a system which spells opportunity for thousands of young people. In the growth of the system one figure has been outstanding—Superintendent Claude C. Cornwall. His task has been that of pioneering. His reward the joy that comes from achievement, his mission has been one of restless activity; every talent and energy has been devoted to the upbuilding of the Organizations in the Mission. After thirty months of service he has been released to return home. Our well wishes go with him. May his talent and leadership find like opportunity elsewhere is the desire of his many friends in the California mission.

It is with pleasure that we announce the appointment by President McMurrin, of Gustive O. Larson as Superintendent of the California Mission Mutuals. Elder Larson is a capable leader and particularly well fitted for this responsibility. He has been associated with Mutual work since his youth. In his college days he was a prominent debater. He came to the Mission from the faculty of the Weber Normal College. It is interesting that he should be selected to succeed Elder Cornwall. He has done that all his life. A number of years ago when Elder Cornwall was a scout master, Elder Larson was a member of his troop. Elder Cornwall was appointed to stake work and Elder Larson became Scout Master. When Elder Cornwall came to the Mission Elder Larson was called to work in the stake; and now he has become his successor in the Mission appointment. We wish him every success.

Official notice is here given that all questions, reports, and matters regarding the M. I. A. be sent to Superintendent Gustive O. Larson 153 West Adams St., Los Angeles, Cal.

### A Meritorious Record

George H. Crosby, Jr., Attorney-at-law, Mesa, Arizona, is mentioned by a correspondent as being one of the members of the Y. M. M. I. A. who has always prepared his Mutual lessons, and who has diligently for the past thirty years made use of the Y. M. M. I. A. manuals and outlined lessons. The correspondent adds that: "It is thirty years, last fall, since the Young Men's Mutual Improvement Association first started having manuals and outlined lessons of their work. The first winter that we had manuals George H. Crosby, Jr., was student at the L. D. S. College in Salt Lake City, and George Albert Smith, now Superintendent, was the president. In the spring Brother Smith said to Brother Crosby, 'If I am not mistaken you have never come to Mutual, all winter, without having your lessons prepared.' The reply of Brother Crosby was that he had prepared every lesson, so Brother Smith said, 'That is good, keep it up,'

and Elder Crosby has kept it up; and though it is thirty years now since that time, he has never gone to Mutual without his lesson prepared. Some of his friends, and Elder George F. Richards is mentioned as one of them, think that this is a Church record." We are wondering whether there is anyone else in the Church who has that record. In any event, we think it is something that is worth while in Mutual Improvement work.

### M. I. A. Means of Advancing the Truth

Conference President William H. Wilson, Norwich, England, reports that the Mutual Improvement Association of the Lowestoft branch is a growing organization of which the Norwich conference is proud. "It is a splendid means of advancing the truth to both old and new members in the Church. Elders Joseph Coulam and Jesse R. Petersen have been laboring for some months in this fishing town, and are seeing results from their labors. Speaking for the elders, I must say that we appreciate the *Era*, both for its splendid sermons and also for its interesting stories. Our numbers are passed on to friends that they might also profit by this good work. There are now nine active missionaries laboring in this east end of England. One year ago there were but two traveling elders in the conference. God has not forgotten his people. May our heavenly Father prosper the work of all his servants is my wish."



Members of the M. I. A. Lowestoft branch: (left to right, back row) Jesse R. Petersen, Joseph Coulam, Branch President Charles McColeby, David Chenery, Jack Ellis. Center row: Alice Sansom, Fay Upson, Dorothy Coleman, William Walker, Gertrude Neave, May Coleby, Violet Coleby. Front row. Lily Walker, Saberia Copling, Madeline Walker.

### Membership and Organization

Reports from the various stakes show that the committees on membership and organization, in most of the stakes, have been alert in their

calling. The committee of each stake is asked to analyze the report as given in this number of the *Era* and to locate the weak spots in its stake, and then make the same application to the wards in its stake, with a view to strengthening the organization all along the line.

Out of 58 stakes we note an enrollment of eighty-four per cent of what it should be to meet the requirements of the efficiency report, and sixty-five per cent average attendance of those enrolled. This is very commendable. However, the committee should not rest satisfied with a good beginning. You will note the splendid opportunity for service. The wayward boy may be the man of tomorrow, and a great many men of tomorrow may be among the sixteen per cent who are not enrolled, or perhaps some of those who are not in regular attendance in the M. I. A. The question confronting us now is—How can we make our organization more efficient, in increasing and safeguarding the enrollment? The following is suggested for your serious consideration:

1. Personal missionary work by well selected brethren who understand that *faith and brotherly love* are the need of every hour, and who can and will tell the boys the greatest story of all, the story of "Mormonism" and bow it teaches a *live faith, a Godly repentance, a cleansing baptism, and the preparation of the body as a fit tabernacle for the indwelling of the holy Spirit, and the adoption of a pure Christian life.*

2. Efficient class leaders.

3. The best special activity and scout program.

4. Everyday example of righteousness by the officers.

#### Y. M. M. I. A. EFFICIENCY REPORT, DECEMBER, 1921

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Bear River.....	10	1	2	6	2	.....	.....	10	10	10	51
Beaver .....	8	10	7	.....	5	4	4	10	5	10	63
Benson .....	10	6	10	9	10	9	8	10	9	8	89
Box Elder.....	10	8	10	7	10	9	6	9	10	8	87
Cache .....	10	6	10	10	10	9	5	10	10	9	89
Carbon .....	7	7	10	6	5	10	10	9	9	9	82
Cottonwood .....	10	9	8	8	4	7	7	7	8	5	73
Deseret .....	10	10	7	2	4	8	6	10	5	4	66
Emery .....	8	10	9	3	2	6	4	7	7	8	64
Ensign .....	6	6	10	10	7	9	6	9	10	7	80
Granite .....	7	8	9	9	5	8	4	8	10	7	75
Hyrum .....	7	5	10	8	10	10	9	10	10	7	86
Jordan .....	10	5	10	5	10	9	4	9	10	5	77
Juab .....	10	10	10	10	10	10	10	10	10	10	100
Kanab .....	10	9	10	8	10	10	3	10	10	10	90
Liberty .....	10	9	7	9	9	7	7	9	10	9	86
Logan .....	10	10	9	10	8	8	8	10	10	7	90
Millard .....	9	6	9	8	8	9	5	10	4	8	76
Morgan .....	10	6	4	2	6	8	7	10	7	6	66
Nebo .....	7	7	8	8	10	6	5	8	9	6	74
North Davis.....	7	5	10	7	4	7	9	7	9	5	70



Y. M. M. I. A. EFFICIENCY REPORT, DECEMBER, 1921  
(Continued)

STAKES	Membership	Class Work	Special Activities Prgm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
North Sevier .....	10	10	10	2	4	8	4	10	6	9	73
North Weber .....	8	8	6	3	6	8	5	6	10	5	65
Panguitch .....	9	8	5	1	5	7	2	7	5	6	55
Pioneer .....	5	5	10	10	10	6	6	10	10	7	79
Roosevelt .....	10	10	9	9	10	10	9	10	10	8	95
St. George .....	10	10	8	2	8	5	4	8	8	5	68
Salt Lake .....	8	6	8	8	10	10	8	9	10	8	85
San Juan .....	7	6	8	6	6	6	3	8	8	4	62
Sevier .....	10	10	10	8	10	8	10	10	10	9	95
South Davis .....	10	6	9	10	10	10	10	10	10	8	93
South Sanpete .....	9	10	8	3	5	6	3	7	3	4	58
Summit .....	10	10	5	5	9	8	6	9	.....	5	67
Tooele .....	9	7	7	6	6	3	4	9	.....	6	57
Uintah .....	9	9	9	5	8	7	3	10	8	7	75
Utah .....	7	10	9	8	10	10	8	9	10	8	90
Wasatch .....	9	7	10	3	6	8	6	10	8	7	74
Wayne .....	9	6	8	2	5	4	4	8	3	5	54
Weber .....	8	9	10	9	10	10	10	10	10	10	96
Bannock .....	10	6	6	4	3	7	4	8	8	4	60
Bear Lake .....	10	8	8	2	10	10	8	10	6	6	78
Bingham .....	8	9	9	5	9	5	6	9	7	5	72
Blackfoot .....	8	8	10	7	10	10	6	10	10	5	84
Blaine .....	10	10	10	5	10	5	5	10	.....	5	70
Burley .....	10	5	10	9	6	8	6	9	9	6	78
Cassia .....	10	9	3	9	5	9	9	10	7	6	77
Curlew .....	10	6	9	5	5	8	4	10	5	5	67
Franklin .....	9	6	10	2	10	8	2	10	10	5	72
Fremont .....	10	10	10	10	10	10	10	10	10	9	99
Idaho .....	10	10	6	1	7	6	6	8	6	4	64
Lost River .....	10	10	10	5	10	9	5	10	5	5	79
Malad .....	8	10	5	.....	5	8	7	9	6	3	61
Montpelier .....	10	6	9	3	5	8	6	7	6	3	63
Oneida .....	6	6	10	5	10	10	7	10	9	5	78
Pocatello .....	10	9	10	6	9	8	9	10	8	6	85
Portneuf .....	10	10	10	5	10	10	4	10	10	5	84
Raft River .....	10	9	3	.....	1	6	3	7	4	2	45
Rigby .....	6	5	6	6	5	5	7	8	9	4	61
Shelley .....	10	10	8	5	10	10	8	10	9	6	86
Teton .....	8	10	8	4	7	8	7	8	6	4	70
Twin Falls .....	10	10	10	10	10	5	5	10	5	3	78
Yellowstone .....	10	10	9	5	5	7	7	10	10	7	80
Maricopa .....	10	10	9	5	10	9	6	10	9	9	87
St. Joseph .....	9	9	10	5	10	9	8	10	5	5	80
Snowflake .....	10	8	10	.....	5	9	7	10	5	6	70
Big Horn .....	10	9	10	9	10	9	5	9	.....	8	79
Star Valley .....	10	6	5	3	3	5	4	5	5	4	50
Woodruff .....	7	10	10	3	10	7	5	8	5	5	70

**Y. M. M. I. A. EFFICIENCY REPORT FOR DECEMBER, 1921**  
(Continued)

STAKES	Membership	Class Work	Special Activities Pr gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	State & Ward Officers' Meetings	Meetings or Teach.-Tr. Class	TOTAL
San Luis.....	10	10	10	5	10	5	5	10	10	5	80
Young .....	10	9	4	.....	6	6	4	6	4	2	51
Taylor .....	10	8	10	10	6	10	8	6	8	5	81
Union (Ore.).....	10	10	10	.....	10	10	5	10	5	10	80

*Remarks*

The following stakes did not report for December: Alpine, Duchesne, North Sanpete, Ogden, Parowan, Tintic, Boise, St. John, Alberta, Moapa, Juarez. We are looking for a complete report from every stake for January by February 10. Please cooperate with us to this end without fail.

**Y. M. M. I. A. STATISTICAL REPORT FOR THE MONTH OF DEC., 1921**

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Bear River.....	496	12	9	223	87	108	418	27	10	13	50
Beaver .....	287	7	6	83	97	56	236	58	67	49	173
Benson .....	761	13	13	228	313	298	839	118	204	198	520
Box Elder.....	770	12	12	362	245	282	889	207	150	181	538
Cache .....	520	8	8	149	214	252	615	83	110	187	380
Carbon .....	360	9	5	75	76	102	253	53	41	60	154
Cottonwood ..	749	12	12	227	273	305	805	94	120	178	392
Deseret .....	398	11	10	213	106	136	455	138	74	98	310
Emery .....	555	9	9	54	183	199	436	33	119	143	295
Ensign .....	921	7	7	135	181	258	574	77	98	168	343
Granite .....	1720	16	16	324	337	519	1180	175	182	367	724
Hyrum .....	500	10	8	140	99	141	380	91	61	93	245
Jordan .....	914	16	7	154	93	128	375	50	40	97	187
Juab .....	352	5	5	171	103	154	428	120	74	119	313
Kanab .....	210	7	5	123	97	73	223	56	21	47	124
Logan .....	598	11	11	212	193	252	657	130	120	207	457
Liberty .....	1040	11	11	350	221	426	997	184	125	269	578
Millard .....	338	6	6	97	126	102	325	49	70	59	178
Morgan .....	210	9	5	78	88	64	230	41	62	33	136
Nebo .....	912	14	11	164	147	285	596	112	113	191	416
North Davis....	407	7	6	68	102	121	291	36	49	66	151
North Weber..	626	16	14	101	222	180	503	53	115	100	268
Panguitch .....	276	6	6	74	102	96	272	27	19	21	67
Pioneer .....	933	14	8	117	142	186	445	52	64	97	213
Roosevelt .....	315	10	10	99	94	120	313	57	53	86	206
St. George.....	643	15	13	189	290	255	734	107	195	181	483

## Y. M. M. I. A. STATISTICAL REPORT FOR THE MONTH OF DEC., 1921

(Continued)

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Salt Lake .....	1026	12	12	288	223	342	853	178	137	207	522
San Juan .....	260	4	3	80	49	63	192	48	31	42	121
No. Sevier .....	276	5	5	120	95	80	295	88	58	50	196
Sevier .....	360	6	6	95	131	151	377	69	112	116	297
South Davis .....	476	9	9	130	159	235	524	87	81	131	299
South Sanpete .....	440	10	8	89	203	131	423	64	159	109	332
Summit .....	210	16	16	11	152	136	309	4	100	106	210
Uintah .....	409	9	9	95	117	145	357	54	74	102	230
Utah .....	1399	20	20	222	290	459	971	132	215	365	712
Wasatch .....	375	9	9	82	125	116	323	58	88	85	231
Wayne .....	201	6	5	18	98	68	184	8	52	45	105
Weber .....	1060	14	14	257	291	305	873	129	169	200	498
Bannock .....	257	10	8	156	40	73	269	78	20	41	139
Bear Lake .....	384	12	12	147	154	169	470	91	96	105	292
Bingham .....	564	13	8	196	111	134	441	118	55	81	254
Blackfoot .....	474	9	7	182	90	82	374	100	64	41	205
Blaine .....	460	13	8	103	51	61	215	59	31	50	140
Burley .....	395	11	11	160	124	123	407	72	64	68	204
Cassia .....	181	8	6	102	65	84	251	73	46	51	170
Curlew .....	147	10	5	38	77	54	169	20	40	32	92
Fremont .....	649	13	13	276	216	290	783	180	159	216	555
Franklin .....	437	10	10	132	150	130	412	85	87	76	248
Idaho .....	218	12	9	98	82	92	272	61	43	50	154
Lost River .....	153	8	7	75	87	58	220	35	57	44	136
Malad .....	398	11	8	67	169	84	320	58	93	71	222
Montpelier .....	392	11	11	144	157	142	443	80	96	101	277
Oneida .....	370	11	7	92	83	66	261	47	50	44	141
Pocatello .....	358	10	10	160	110	154	424	110	74	98	282
Portneuf .....	300	12	10	33	184	115	332	23	119	90	232
Raft River .....	160	9	8	103	51	61	215	59	32	43	134
Rigby .....	550	16	9	140	50	126	316	62	24	99	185
Shelley .....	354	8	8	185	109	113	407	120	72	69	261
Teton .....	299	8	7	52	136	67	255	43	104	47	194
Twin Falls .....	182	5	4	78	28	43	149	45	16	25	86
Yellowstone .....	276	8	8	138	69	90	297	110	40	54	204
Maricopa .....	368	8	8	194	126	134	454	120	85	90	295
St. Joseph .....	500	14	9	110	200	177	487	84	114	120	318
Snowflake .....	250	13	6	80	59	60	199	60	32	28	120
Big Horn .....	281	6	6	116	132	84	332	72	72	60	204
Star Valley .....	334	11	8	94	105	126	325	51	72	77	209
Woodruff .....	425	9	8	112	77	108	297	79	55	62	196
San Luis .....	196	4	3	86	51	49	186	83	21	20	124
Young .....	99	5	4	51	30	41	122	27	24	33	84
Taylor .....	320	5	5	156	149	108	413	86	87	54	227
Union (Ore.) .....	148	5	5	103	29	41	173	65	19	38	122



# PASSING EVENTS



*The Anglo-Irish treaty* was ratified by the Parliament, Dec. 16.

*India was proclaimed a republic*, Jan. 1, by Mahatma Gandhi who had previously been given dictatorial powers by the all-India national congress.

*The name of Waterloo* was changed to Loncire Jan. 7, by the Belgian government, out of deference for the French who there met their "Waterloo" in 1815.

*Two French vessels were captured*, by a Spanish gunboat, and one was sunk, Dec. 16. They were carrying arms and supplies to the insurgents in Morocco.

*Earthquake shocks were again felt at Elsinore*, Sevier Co., Utah, Dec. 20, at 2:45 a. m. People were aroused from their sleep, but no damage to property was reported.

*The death of William Henry Wilkinson* occurred at his home in Salt Lake, Dec. 31, 1921. He was born in Philadelphia, Pa., and came to Utah in an ox cart company in 1862.

*The four-sided Pacific alliance* between the United States, Great Britain, Japan, and France was signed by the respective delegates, Dec. 13, at the office of Secretary Hughes, Washington.

*The German flag was hoisted in New York*, Jan. 3, on the pole from which it was lowered in 1917, at 11 Broadway. The consular officers of the German republic are now located there.

*One Thousand Mennonites have arrived in Yellowstone, Ala.*, where they intend establishing a colony. They came by railroad from Regina, Can., and were well equipped for agricultural pursuits.

*France accepts the American naval proposition*, limiting the navies of France and Italy to 175,000 tons in capital ships each. The acceptance is made with reservations, according to the dispatches of Dec. 20.

*Madam Sun Yat Sen was kidnaped*, Dec. 20, and carried into the mountains, by daring robbers. She is the wife of the president of the Chinese southern republic, and is held for a ransom of \$500,000.

*Dr. George H. Brimhall of Provo* celebrated the 69th anniversary of his birth, Dec. 10, and was the recipient of a basket of flowers from the students of the B. Y. U. of which institution he is president-emeritus.

*Traffic accidents in Salt Lake City* during 1921 totaled 594, in which 18 persons were killed and 261 injured. During 1920 the number killed was 23, and injured 385. In most of these accidents automobiles were involved.

*Briand resigned* his position as premier in the French cabinet, Jan. 12, as a result of adverse criticism of his policy at Cannes. The step taken

is considered as a serious setback to the progress of the inter-European discussions now going on or planned.

*Twenty inches of snow* was reported, Dec. 19, from Logan. Railroad and street car service was temporarily interrupted in the valley. Wet snow was reported from other parts of Utah. The temperature at Salt Lake City varied from 32 to 34 above zero.

*Five children in two years* is the record of Mr. and Mrs. Hyrum A. Jensen of Huntsville. Triplets, all boys, were born on New Year's day, 1920. Twins, a boy and a girl, were born on New Year's eve, 1921. The five are reported to be healthy and all doing well.

*A free golf course was given to Salt Lake City*, Dec. 24, by Bishop Charles W. Nibley, when he made the exceedingly liberal donation of the beautiful Wandamere park, worth \$150,000, to the city, on the condition that the park be maintained "forever and ever" for that purpose.

*The allied supreme council met* at Cannes, Jan. 6. At the first session it was decided to call an international financial and economic conference at Genoa, Italy, for the purpose of discussing European economic rehabilitation. Germany and Russia will be invited to this gathering.

*Soldiers were called out against rioting women*, Dec. 14, on persistent rumors that a female mob was headed toward Pittsburg, Kan. Women rioters in motor cars were sweeping down the east border of Crawford county, and the sheriff asked the governor for troops to handle the situation.

*The bishopric of Poplar Grove Ward was reorganized*, Jan. 1, with the selection of Paul C. Child as bishop, Robert Scott as first and Stewart T. Tanner, Jr., as second counselor. Eulogies to the memory of the late Bishop Frank Stanley, who died Dec. 14, were paid by members of the stake presidency.

*A treaty with Colombia* was ratified by the chamber at Bogota, Dec. 24. It is the treaty which was approved by the United States Senate, April 20, 1921, and by which this country agrees to pay Colombia \$25,000,000 for the loss of Panama in Nov., 1903, during the administration of the late President Roosevelt.

*For the relief of starving Russians* the house bill appropriating \$20,000,000 was passed by the Senate, Dec. 20. It carries two amendments, one appropriating \$300,000 to be used for the hospitalization of former service men in Arizona, and the other setting aside \$100,000 for the use of the government in relieving unemployment.

*Bomb plot cleared up.* By the disclosure of Wolfe Lindenfeld who was arrested at Warsaw, Poland, Dec. 16, the mystery of the Wall Street, New York, explosion Sept. 16, 1920, is said to be cleared up. It was instigated by the Third Nationale and was aimed at J. P. Morgan. Rumors of a new plot were circulated on Wall Street on Dec. 17.

*Bishop Frank Stanley*, Poplar Grove ward, died Dec. 14, at his residence, 909 Concord St., Salt Lake City, after two months' illness. Deceased was born June 11, 1851, at New Orleans, La. He traveled extensively as a youth and during the Civil War served with the Confederate army. He came west in 1874 and joined the Church.

*A revolutionary party was formed* in New York, Dec. 24, with the avowed aim of overthrowing the American government and establishing "The American Workers' Republic." One hundred and forty-six dele-

gates were present, and the chairman, one James P. Cannon of Kansas City, said the party would be "fighting more and talking less."

*The Irish Free State* is a fact. In its session at Dublin, Jan. 7, the Dail Eireann ratified the treaty with Great Britain, giving Ireland the same status among the association of British states as Canada, Australia, South Africa and New Zealand. The vote was 64 to 57. De Valera is said to have announced his resignation from the presidency as soon as the result of the voting became known.

*Paraguay welcomes Canadian Mennonites* by assuring them of exemption from military service, and from taxation for a number of years. They are granted unrestricted freedom of worship, privilege of conducting their own schools, and of the use of the German language. The government has granted them a large tract of land which they will settle under the financing of an American syndicate.

*The Council of the League of Nations opened its session* at Geneva, Jan. 10. A report was made on the progress of the international court of justice scheduled to open at the Hague, Jan. 30. Forty-five states had signed the statutes of the court; eighteen had approved of the optional clause for compulsory jurisdiction, and thirty had deposited ratifications of the general protocol of the court.

*The Yap controversy is ended* by a treaty between the United States and Japan, by which Japan retains administrative control over the island, and the United States secures cable and wireless privileges. The mandate over Yap and all other islands in the North Pacific, formerly under German control, given to Japan by the League of Nations, is recognized by the United States on condition that American rights are protected in the mandated territory.

*Thomas Smart died* at his home in Los Angeles, of heart troubles, Dec. 31, 1921. For many years he was president of the Logan First National Bank. He was born at American Fork, Dec. 16, 1852. Early in life he went to Franklin, Idaho, and then to Blacksmith Fork, near Logan, where he engaged in the sheep business. Four years ago he came to Salt Lake City. He was a director of the Utah State National Bank and also of the Beneficial Life Insurance company.

*Agreement on naval reduction* was reached by the United States, Great Britain, and Japan, Dec. 15, on the basis of a 5-5-3 ratio. The United States and Great Britain acceded to Japan's desire to retain her newest battleship, the Mutsu, with proportionate changes in the American and British fleets. At the end of the ten-year building holiday the fleets will stand under the revised detailed plan as follows, Great Britain, 525,000 tons; United States, 525,000 tons, and Japan, 315,000 tons.

*Arable Land in Utah.* According to an estimate by the State Engineer R. E. Caldwell, 4,000,000 acres of land in Utah are susceptible of irrigation. The total area which is partially drained or susceptible of reclamation by drainage is 255,000 acres. The average cost of reclamation of arid lands is estimated at \$100 an acre, and the estimated cost of reclamation of the swamp lands is \$30 an acre, making the total estimated cost of the arid lands \$400,000,000 and for the swamp lands \$7,650,000.

*Funeral services for Mrs. Lyda Lossee Cox Snow*, 84 years of age, wife of Joseph S. Snow of Manti, Sanpete Co., Utah, who died Dec. 29, at her home after a brief illness, were held Dec. 31 in the tabernacle. Mrs. Snow was born July 24, 1837, in the county of Kent, Township of Zone, Canada. The family crossed the plains, arriving in Salt Lake valley September 5,



1852. She was married October 11, 1854, to Fredrick W. Cox of Manti. In June, 1879, Mr. Cox died. Ten years later, July 29, 1888, she was married to Joseph S. Snow, also of Manti.

*James Leatham*, 91 years of age, died at his residence, Salt Lake City, Dec. 21. He was born in Scotland, the son of Robert and Jane Urquhart Leatham. He joined the Church in 1848 and sailed for America, March 28, 1852. He arrived in Salt Lake October 5, and has resided in this city since. He was married in 1852 to Margaret Irvine, who survives him. Mr. Leatham was for many years in the employ of the Church as a builder and construction engineer, and later as keeper of the temple. He also filled a mission to his native country.

*Camille Saint-Saens died* at Algiers, Africa, Dec. 16. He was born in Paris in 1835 and was during his long career acknowledged to be the greatest composer and musician of his time. At the age of two and one half years he played the piano, and at the age of five he was considered an artist. Of Camille Saint-Saens the famous Wagner said some forty years ago: "He is the greatest living French composer." He was the man of whom Liszt also once said: "I and Saint-Saens are the only two men left in Europe who know how to play the piano."

*President Hugh J. Cannon arrived* home Dec. 23, after more than a year's absence. He accompanied Elder David O. McKay on a tour around the world in the interests of the foreign missions of the Church. Elder David O. McKay arrived home Dec. 24. They left in April, 1921, and traveled almost continually, and visited the Pacific Islands, Australia, New Zealand, China, Japan, India, South Africa, Palestine, England, Scotland, and parts of the European continent. Elder McKay in an address at Ogden, Dec. 25, said the missions were in a flourishing condition.

*Old tombs in Ethiopia* have been discovered near Napata, or Gebel Barkal, by the Egyptian expedition of Harvard university and Boston Museum of Fine Arts, as reported Nov. 26, in a dispatch from Cambridge, Mass. The tombs contained twenty-six generations of kings buried more than 2,000 years, covering a period from 660 to 250 B. C. Among the buried monarchs was Tirhapa, or Tirhaka, mentioned in 2 Kings 19:9, who declared war against Sennacherib, of Assyria, when the latter was conducting a military expedition against Hezekiah, king of Judah.

*William Newell died* in Salt Lake City Dec. 31, 1921, at the age of 91. He was born in Aberford, Yorkshire, England, and became affiliated with the Church in 1848. He left Liverpool, England, in 1854, and arrived in Salt Lake, September 30. Later he obtained employment at his trade as a shoemaker, until offered a position with the Bingham Canyon and Camp Floyd railroad in 1872. From that road he went to the Utah Southern, later entering the service of O. S. L., and was eventually pensioned from the service. He was a member of the Nauvoo Legion and also a Black Hawk war veteran.

*Leon Trotzky has been expelled from Judaism*, according to information received in Berlin, Jan. 1. The ceremony was performed at the synagogue at Ekaterinoslav, when, at the end of the Sabbath services, Moses Bronstein, the father of "Leon, known as Trotzky," at the head of his family of sons and grandsons, charged him with forsaking the faith of his forefathers. "He has proved an enemy of Judaism and a curse to humanity." The old man declared, "I want him expelled from the community of Jews, damned and cursed beyond redemption in earth, in heaven and hell." The curse was then pronounced by the presiding officer.

*Disturbances in Egypt*, Dec. 24, caused the British admiralty to order two warships from Malta to Egyptian sea ports. Students, of the Nationalist party, raided the government survey offices at Gizeh, a suburb of Cairo, whereupon British troops were rushed to the scene of the riot. Five persons were killed and twenty-five wounded. It is thought that the rupture of negotiations between the Egyptian delegation in London and Lord Curzon, the British secretary for foreign affairs, will result in an Irish question in Egypt, because of the intensity of the nationalist feeling among the people in the land of the Pharaohs of old. Later, outbreaks were reported from Suez and Port Said, and great excitement at Alexandria.

*Saints are withdrawing from Mexico*, according to an El Paso dispatch, dated Dec. 15. Their lands at Colonia Morelos, Sonora, Mexico, according to Bishop O. P. Brown of El Paso, have just been sold to the Mexican government for \$100,000, he announced. An order has been issued by the Mexican government, requiring that the lands at the Diaz colony be returned to the colonists. The delivery was expected to take place about January 1, 1922. According to Bishop Brown, there were about 800 "Mormons" at Colonia Morelos and about 650 at Colonia Diaz, in 1912, when revolutionary activity caused them heavy losses. The colonists are now scattered about the United States, particularly the southwest.

*A revolutionary outbreak in Lisbon, Portugal*, was reported Dec. 19. It began with cannonading along the Tagus river and severe casualties resulted. The hospitals were soon crowded with wounded and dying. The dispatch adds that Cunha Leal, who recently formed a temporary ministry was attacked in the Carlos barracks and he and his followers were compelled to retreat. In October there was an outbreak in Lisbon in which Antio Granjo, the premier and minister of the interior, and Jose Carlos Maia, former minister of marine, were assassinated. Since the assassination of Premier Granjo three new cabinets have been formed, one headed by Vasco Vasconceos, the second by Major Pinto and the third by Cunha Leal.

*Orlando Fisher Herron died* at Pleasant Grove, Utah, Jan. 6, at the age of 86 years. He was one of the few remaining pioneers of 1847. He was born at Lansing, Mich., 1835. With his parents, who had joined the Church, he emigrated to Nauvoo, Ill., where both the parents died of pneumonia, leaving their family of eight children. Mr. Herron was the only one of the children to come to Utah, coming with Lewis Robison's family in Charles C. Rich's company. They arrived in Salt Lake valley October 2, 1847. He worked as herd boy for Mr. Robison and helped at the ferry each winter at Green River. Later in life he served as peace officer in Pleasant Grove for several years and also helped build the temple at Salt Lake. He remained a true member of the Church until the last.

*The death of Samuel Lozene Ensign*, a pioneer of 1847, was announced Jan. 4, from his residence in Salt Lake City. He was born at Westfield, Mass., January 24, 1836, and arrived in the Salt Lake valley September 20, 1847. He brought the first sheep into the valley, and was largely responsible for the extensive development of the sheep industry in the state. On December 29, 1858, Mr. Ensign married Miss Mary Angell, who survives him. Mr. Ensign was a member of the R. T. Burton company of the Nauvoo Legion. Besides his constant effort in Church work, he took active part in the development of industry and business in the Salt Lake valley. In 1857 he carried mail from Salt Lake to Fort Phil Kearney, Wyo., which in those days was a hazardous undertaking, requiring great endurance and courage.

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Address Room 406 Church Office Building, Salt Lake City, Utah

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